UNITY

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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

NOVEMBER 20 to DECEMBER 19

Healing: My faith looks up to Thee for that abundant life and health which endures, and I give thanks.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I praise and bless and give thanks to Thee, my bountiful God, for the constantly increasing good that flows to me from every direction.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

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Health and Prosperity

CHARLES FILLMORE

GRATITUDE IS the heart's appreciation and response for some favor or good received or expected. When we quicken the heart we put into action all the emotions of the soul that tend to generosity, loyalty, and love. When love sits on the throne of the soul and moves the wand for his queen all the other faculties give obeisance and acquiesce. "Ask of me whatsoever thou wilt, and I will give it thee."

Our motivating forces are a great mystery to the outward onlooker, but their interpretation is simple to the man who studies mind. "Stir up the gift of God, which is in thee." That gift is the ability to be like God, to be the very Spirit of God manifest. "God is love." Cultivate love and its attributes and you will open manifold doors to health, happiness, and prosperity.

Love accomplishes its ends easily. But people who have always labored for what they got ignore love and strive hard and long for what love would quickly bring to them by its handmaidens, thanksgiving and gratitude.

Cicero said, "A thankful heart is not only the greatest virtue, but the parent of all other virtues"; and George Herbert prayed, "Thou that hast given so much to me, give me one thing more—a grateful heart."

Normal persons naturally express gratitude and thanks to

those who do them a favor or give them the things they like, and we seldom meet one who is lacking in this respect. But how few there are who thus remember the Author of everything man desires and could not exist without.

"Oh that *men* would praise the LORD for his goodness, and *for* his wonderful works to the children of men!"

The "unspeakable gift" that God has given to men is life. The joy of living is beyond all words, and when we think deeply about life and how desolate we should be without it, we see it as beyond all description in thought or word. It is true there are periods when we would willingly escape the pressure of events and soliloquize with Hamlet:

> "O, that this too solid flesh would melt,
> Thaw and resolves itself into a dew!
> Or that the Everlasting had not fixed
> His canon 'gainst self-slaughter!"

However we never go so far as to wish for annihilation. We always look forward to appearing again wearing a different mask. Eternal life is the unspeakable gift to which we all aspire. So life being so precious, we should seek in all ways to make a more intimate acquaintance with it and strengthen our hold upon it and its hold on us.

It is quite the thing for men to thank God for saving them from some dangerous situation, but after the danger is passed they lapse into the former state of mind in which the protective Spirit is ignored until another crisis arises. As the waves washed over the ship in a terrible storm an old lady went to the captain and asked if he thought they would weather it. He replied, "Madam, we are now in the hands of God. Pray." "Oh!" she exclaimed, "has it come to that!"

The question is often asked if we shall ever attain mastery of the storms and other convulsions of nature. Jesus said, "Peace, be still," and the wind and the waves were quieted. His promise was, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." When man can quell his own brain storms, he will be well on the way to the harmonizing of the sky storms. By

means of his control of body through mind man is potentially in control of the negative forces about him. The tornado is a vortex of cyclonic forces that is calm at its center. When man finds and makes spiritual union with the calm center within himself he can unify it with the energies of nature and they will obey him. According to Genesis, this power, dominion, and authority is one of the gifts of God to man, but as in the case of all his attributes, man must develop them and put them into action through the I AM.

The Scripture says:

> "In *all* thy ways acknowledge him,
> And he will direct thy paths."

Life is filled with a multitude of little things in which we think God is not interested, so we get in the habit of doing most things without reference to the animating principle of all life. In order to set up constant contact with the source of our existence we should practice the presence of God by giving thanks for all the good that comes to us every day, instead of once a year.

In the year 1666 there was born in France a peasant, Nicholas Herman, who, uneducated, crippled, and very crude mentally, was taken into a Carmelite monastery. He was put to the most menial tasks, but God became to him a companion, counselor, and guide. The results were noted by a churchman, and today we have the experiences of Nicholas Herman in a little book, "The Practice of the Presence of God," set down by Brother Lawrence. He says, "The time of business does not with me differ from the time of prayer; and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity, as if I were upon my knees at the blessed sacrament."

He became a trusted member of the monastic order and was sent to distant cities to buy supplies. He greatly disliked the work because, being lame, he could not walk on the tossing ship. But he thanked God and found that he could go about by rolling over the casks. He demonstrated that by thanking

God for a way out of every situation some door would open. Thus he was successful in everything he undertook.

Apparently this humble monk had nothing to make him famous, yet through his example thousands have been led to prayer and quiet devotion. Jesus admonished, "Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." We are also reminded of what Shakespeare said about little things:

"How far that little candle throws its beams!
So shines a good deed in a naughty world."

The little drops of water and the little grains of sand are subject to laws indentical with those which govern the sun, moon, and stars. So the little man has access to the creative principles of life and can freely tap the same reservoir that has made all the big men. "God is no respecter of persons."

"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

We hear much in these war days about "booby mines," which are innocent in appearance but contain explosives and are dangerous. The "booby mines" of mind are anxious thoughts, which render impotent the prayer before it reaches its goal. Both Jesus and Paul warned against anxiety. "Be ye not therefore anxious," said Jesus, "What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed?"

Anxiety about future needs undermines the prayers of many sincere Christians, and they do not know of the hidden cause when their prayers are fruitless. The race thought is so saturated with preparations for what may come to pass in the future that anxiety has crystallized into commercial security institutions, which guarantee to take care of the want bugaboos. These institutions have gained such respectability that they are accepted as a great asset to our Christian civilization, assuring incomes to the aged and infirm and cash to widows and orphans.

The argument is that all this eliminates anxiety about future needs; but it weakens man's trust in God and makes of earthly things the source of that supply and support which

would flow in abundance from the heavens if that source were cultivated.

The new race, which is now being born on this planet, will develop these unused resources of the mind by prayer and thanksgiving and bring to the surface the riches of the subconscious and the superconscious. As William James once said: "Compared with what we ought to be, we are only half awake. We are making use of only a small part of our mental and physical resources. Stating the thing broadly, the human individual thus far lives far within his limits. He possesses powers of various sorts which he habitually fails to use."

Those who have followed Jesus even a little way in the regeneration of mind and body will testify to the truth of what the eminent professor said: "We are making use of only a small part of our mental and physical resources." We have found that we not only have unknown and unused mental and physical resources but, as Jesus taught, that we have the very kingdom of God within us. We all need more of the discipline of prayer, even prayer without ceasing, as Paul advised. Then we need more zeal and enthusiasm in laying hold of divine principle, from which we may continually draw intelligence and power to meet every demand made upon us.

There Is Power in Blessing

In giving your friend a subscription for a Unity periodical you are offering him a joyous new way of life. So that he may be fully receptive to the good that is in store for him, won't you give both your friend and the magazine a special daily blessing? Truly there is real power in a word of blessing.

That Other Door

HAROLD S. KAHM

SEVERAL YEARS AGO, at the beginning of my career when I did not have any money to speak of, I felt that I ought to have an office of my own. The only trouble was I could not afford one. Then one day I got the bright idea that I would see Mr. Borden, the owner of the new building across the street that had stores downstairs and two stories of offices above. Maybe he could let me have a place where I could work in exchange for some service or other that I might render him.

That was how I met Mr. Borden. We came to terms immediately; he needed someone to answer the telephone for him when he was out, and he would be glad to let me use his office in exchange. I was delighted, and also a good deal impressed with Mr. Borden. I had expected a man as rich as he to be much less human and friendly. And he was rich. What I did not know was that he was, at that moment, in the process of losing everything he had. It was the first year of the Great Depression.

One day when he came into the office he remarked upon how depressed I seemed. "Oh, everything has gone wrong," I replied, "one rejection after another. I feel as if the world has come to an end."

He smiled. "Listen to me, young fellow," he said, "and remember these words: 'God never closes one door without first opening another.' I know that sounds like an old saw, but I give you my word it is true. You can stake your life on it. So don't worry. If one door seems closed, you'll find another one opening to give you entrance."

It was difficult for me, in the depths of my despair, to accept the truth of those words. But one small idea kept recurring to me. I had wanted an office, and I had not had the money to rent one. But there had been another way to get that office, without money. Wasn't that in keeping with the "other door" theory?

It was not long before another door did open for me in my work. I discovered a type of article that I could write and sell constantly and profitably. That other door would have opened whether I worried about it or not. And I had wasted a lot of time and grief worrying needlessly.

A lot of doors have shut and new ones opened for me since those days. Always the new doors that swung open were important stages in my career, and those which swung shut closed upon phases of my life that I had outgrown. For instance, only a comparatively short time ago I was scared when one of my most dependable literary customers went out of business. It was a firm that published six small magazines, and I wrote regularly for all of them, receiving fifteen dollars per article. Overnight the firm went out of business—I still hope it was not because of my articles!—and I was out in the cold, my monthly income severely slashed. For a month or so I worried despite the faith that I had won as a Truth student. My faith was there, but it was really no bigger than a mustard seed, and it was fairly surrounded by doubts and misgivings, as a grain of faith so often is.

Then one day that other door swung open. I received a letter from a magazine ten times as substantial as the six I had lost put together. Would I do a certain article for them? They could pay me $150 for it. I have been writing for them regularly ever since. I am kicking myself now because I had been too timid to tackle them years before.

It is not only in business that this other-door policy works with all the certainty of the law of gravitation. Once I had a most unfortunate experience with a young man whom I had believed to be my best friend. We had been pals for two years and exchanged confidences freely. I thought I knew all about him. I did not, as I discovered later. He pretended that he was in serious trouble and needed a considerable sum of money at once. I did not have it, but I borrowed it from a loan company and gave it to him. I never saw him again. On top of that he had, without my knowledge, borrowed a much larger sum from my father on the strength of our friendship. To top it off, when

he ran away he took my girl with him. Just like that. I found out from others that he had been seeing her secretly for the last six months. She had fallen for him completely. And he knew how much I cared for her.

I nearly had a nervous breakdown. The shock of that gross betrayal was almost too painful to be borne. I was sure that I would never trust another human being again! A cold, steel door had clanged shut upon my happiness. I wanted to die.

Just about this time an old friend of mine who had been out West came back to town and came to see me. He quickly sensed that something was radically wrong and soon had the whole story from me. I found it a surprising relief to be able to tell someone about it. Jeff listened carefully. "That's tough," he said. "I know how you feel. You're going out with me tonight."

"I don't want to go anywhere," I told him.

"Don't argue with me or I'll knock your block off," he replied, and added, "and you know I can do it too!"

Jeff took me out that evening and bought me the best dinner in town. After dinner he dragged me to a show, a comedy stage show that made me laugh in spite of myself. For the next few weeks he spent all his spare time with me. He dragged me off to parties, introduced me to pretty girls he had met, and generally kept me so busy I had no time to brood over my unhappiness. Jeff really worked hard. He succeeded at last in enabling me to snap out of it. He proved that life could still be a delight and that the world had not ended for me.

It came to me suddenly one day that Jeff was a real friend, that I owed him a debt I could never repay. He had restored my faith in human nature besides healing the wound that my false friend had made. Many years have passed, and Jeff and I are still friends. I hesitate to think what might have happened to me if it had not been for his unwavering love and wisdom. I had never appreciated him before. Now I knew that no matter how many seemingly evil individuals there are in the world, there are always people like Jeff to make up for them. Jeff was the "other door."

Again and again in my own life I have experienced the opening of other doors, but I have been equally impressed by seeing this happen in the lives of friends and acquaintances. The war has afforded many examples. There was the case of our family friend Jim Burt, who had been an automobile salesman for fifteen years. When auto sales were stopped by the government Jim was out of a job. He was just past fifty, and most of his savings had been wiped out by a long, serious illness in his family. How heavy was the door that swung shut, relentlessly, upon his life! He was pretty desperate for a while. But it was not long before that other door opened for him. Jim had always been a mechanic as well as a salesman, for the agency he worked for handled used as well as new cars, and Jim was an expert in repairing them and putting them into good shape. Among other things, he knew welding.

With the little money he had, together with some additional borrowed capital, he now opened up a private welding school, to train men for jobs in airplane factories and shipyards. He hired an expert as chief instructor, and almost overnight he was making good money and, as he felt, serving his country at the same time. It had struck him suddenly, unexpectedly, that school idea. It was the other door.

Just last month I met the brother of Mr. Borden, the man who had once given me an office and who had told me his philosophy. "How is he?" I inquired. "Oh, he's doing fine," was the reply. "He's working in a war plant as personnel manager."

I was astonished. What had happened? I knew that Mr. Borden had owned a vast amount of real estate. His brother told me the story in a few words. My old friend had lost everything he owned, and for a short time had been discouraged. But then a business acquaintance of his had offered him a lucrative job, and he had simply taken it and liked it, apparently forgetting the fact that he had once been rich enough to buy and sell his new employer. He thought it pleasant for a change to earn a good salary without the worries and responsibilities of ownership. He had always counted upon that other

door, he was prepared to find it opening only on the good, and according to his faith it was done unto him.

A friend of mine just a year ago received notice to report for induction into the army. He was terrified. He loved his quiet, gentle way of life (he was the editor of a small literary monthly), and he didn't want to give it up. He had never cared for physical exercise or sports; he detested being thrown into intimate contact with rough, nonintellectual men that naturally abound in any huge army camp. He loved privacy, good music, art, the pleasant cultural aspects of life. Although he hated war, he did all he could to advance the cause of victory. He invested more than twenty per cent of his income in war bonds; he gave blood to the Red Cross and urged others to do the same through his magazine. He did not lack patriotism; he simply loathed the idea of army service.

Now he had that inexorable notice in his hands, and there was no escape. He had no grounds for deferment, and his health was good. He looked like a man who had suddenly been condemned to death. Consequently I had the surprise of my life when I met him again six months later. He was fairly beaming with contentment. He liked the army! Forced to exercise lustily, he had discovered to his amazement that he actually enjoyed it once his muscles had become accustomed to it. He liked the novelty of not having to plan for the immediate future and the almost total absence of personal responsibility. He had been astonished at the fine character of many of his buddies, their friendliness, and the general good fellowship. He had been subjected to a whole series of surprises. Not everything was pleasant of course, but his civilian life had not been altogether rosy either. But now he was a changed man. He seemed more dynamic, more aggressively healthy, tougher mentally as well as physically.

What had happened? He had simply walked through that other door, which in his case consisted of quick adjustment to his new life. He had discounted his ability to make such a total adjustment; he had not even thought of its possibility. I am told that this sort of thing happens frequently in any draft

army. Not even the commander in chief can alter the divine law that proclaims this opportunity of the other door for all men who have in their hearts the tiniest grain of hidden faith.

That grain of faith is the answer, of that I am sure. Most of us have it, whether we are conscious of it or not. To those whose faith is real and conscious, the other door swings open without any unnecessary anguish of doubt, fear, and worry on their part. I could easily spend days writing down examples of this other door miracle that most of us are familiar with. That it is a divine law can be proved if we will search our own life and that of our families and friends for the final evidence. Once this law is understood it is easier to understand and accept Jesus' wonderful words. "Be not anxious for the morrow." For tomorrow, if the need is there, that other door will not fail to open.

Whenever it swings open so miraculously for me I also like to think of His promise, "I will in no wise fail thee, neither will I . . . forsake thee"; for in the opening of the other door there is always fulfillment of that promise.

To know consciously about that recurrent miracle of God's goodness is to anticipate it, to trust in it. And when we find inevitably that this trust is always, always justified, a deeper, greater faith is just around the corner!

Faith is like a magic wand. He who possesses it speaks the word and the sick are healed, peace is restored to the discordant, the poor are prospered, and the sad are made joyful.

Faith is the rock upon which churches and great institutions have been built. Faith makes weak people strong and sick people well.—LOWELL FILLMORE; NEW WAYS TO SOLVE OLD PROBLEMS.

This Greatest Freedom

ESTHER FRESHMAN

WE ARE IN a bitter struggle for freedom. We are paying a great price for the right to be free and for the liberation of all men all over the earth. Let us examine this freedom which we want so much to have, for which we are willing to pay such great sacrifices.

When the peace comes and the world is liberated, how will we use our freedom? How will we share it; how can we be certain that every man will have his entire freedom, that he will walk in its way? When the final gun has died away and the last bomb has been dropped from the big planes, we cannot say, "World of mankind, you are free", and let it go at that. For there are men under the yoke of the most desperate tyranny who have managed to attain for their real selves a freedom of indescribable beauty, while there are many of us here in the freest land on earth who are piteously bound and hampered. We must know thoroughly this quality we would attain for all human beings. We should learn its many facets, its mighty uses, its splendid benefits to ourselves so that when it becomes a commodity for world sharing we shall be able to use it wisely and lead others in a way of life that we have already tested and found quite worthy.

There are many of us who are our own jailers. We keep our thoughts captive, restrained, limited, so that they exist agelessly in darkness, in cramped quarters, in conditions of starvation, of deadly fear.

The personal self can be a despicable tyrant if we permit it to be. Have you permitted yourself, you who live in a land of freedom, have you permitted yourself all the four freedoms the President has named as essential: Freedom of speech, freedom of worship, freedom from want, freedom from fear?

Look within yourself and see if you have allowed yourself the right to be all that God has ordained you to be. See if you have become all that you feel it is your right, your

grace, to become. Have you so expressed yourself that you feel you have attained the purpose for which you were destined? Study yourself to make sure that you are free from the manacles of prejudice, the bindings of intolerant thoughts, the fetters of petty misunderstanding and jealousy. Make sure you are free from the Lilliputian threads of bad thinking habits. Make sure that the chains of fear are broken.

There is a great freedom to be attained. When the last sounds of battle die away we can plant the seed that is to grow into a tree to bear fruit for the entire world of mankind, but the soil into which that seed is to go must be well prepared beforehand. That soil is our own inner essence. You and I are responsible for its nourishment, for the strength of the tree, for the quality of its fruit.

A magnificent woman, who has found herself and attained her unfolding against obstacles and challenges that might have destroyed our very faith for most of us, the beloved, inspiring Helen Keller, said recently in an article in This Week: "A decent society is the sum of the contributions of heart and mind by decent individuals. Never before has it been so vital for everyone who thinks and feels rightly to offer himself as a gift toward a humane, free world in which self-interest and others' rights will be integrated for ever-widening social betterment."

God Himself finds expression freely only through those who will serve Him as channels. Each individual who attains his greatest freedom adds to the structure that is to benefit all mankind. The individual has the power of beginning, of carrying through, of finally achieving.

Freedom is of the Eternal, so it cannot be measured. It is endless in its scope, in its possibilities; there is indeed room for all the world of mankind to embrace it for all time.

Let us for the moment examine some of the ingredients that go to make up freedom. Understanding is certainly a necessary ingredient. We must remove then all limitations on this individual quality. Its confines should be as vast as is the unending song of the sea. Understanding has its source in

Divine Mind, and who shall name the beginnings and the endings of the supreme intelligence? The man who can fuse his point of view with another's has attained much in the way of growth. In sympathizing with another's viewpoint man raises himself to a higher level, and his outlook is greater, his vistas more interesting, more beautiful. In his mind's reaching out man comes closer to God, for he has encompassed more of God.

We cannot study understanding without including the companion quality of compassion. There are those whose love of mankind is measured. They keep their love in a little chest and dole it out in small doses as they see fit. They pick and choose those upon whom they would bestow it. The great teacher of love was Jesus. He taught us the giving of the self in love; he taught us forgiveness. His being was compassion, his whole expression was loving. No man has brought more of love to mankind than Jesus did.

"This is my commandment, that ye love one another, even as I have loved you."

A man cannot know freedom with enmity in his heart. For hatred is a limitation. In the flowing forth of love from one man's heart to the heart of another will the world find the warmth, the healing, the growth for which it strives and longs.

But before man can know the rapturous illumination of love in his heart he must learn with his mind to tolerate his brother's thoughts and deeds. The freedom of the world has been grievously bound by intolerance. There are too many of us who insist that our way is the only way, that our way of thinking, of believing, of acting, is the only correct one, that all other ways are disastrous, are wrong. The mind of God encompasses all. There is room in Him for many choices, many modes of thinking, many ways of action. Welcome other ongoers, encourage them in their labors; wave in friendly fashion to those whose way parallels yours. There cannot be too many highways to freedom. In God all roads find their ending, and it matters not how they wind to reach Him.

One of the four great freedoms for which we are giving so much is the freedom from fear. The winning of this freedom begins within each of us at once. If you have but love in your heart for your fellow men, surely you can have no room for fearing him. And if you have faith, faith in the all-powerful good, what remains for you to fear?

"God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be shaken into the heart of the seas."

Make your trust in God all-comprehensive. Faith and doubt cannot both exist within you. You must choose one or the other. If you believe in God, then you do so completely, and your disbelief can be no more. Be firm and stanch; trust no halfway measure. Why should you stand on the outside in the battering storm when you are wanted within, where all is warm and comforting? The doorway to your refuge is ever open. You have only to walk in and remain there for all time.

When man has attained love, when man has shed the garment of fear, want already will have been taken care of. The man with love in his heart finds his very being in service, in sharing, and the man who no longer fears has no conception of lack, of need. The source of all takes care of this. In Kahlil Gibran's "Garden of the Prophet" Amustafa spoke beautifully to his questioner when he answered:

"Mannus, my friend, all there is lives always upon all there is; and all there is lives in the faith, shoreless, upon the bounty of the Most High."

We must be ready for the freedom of the world. We shall not be able to have a share in it before we have made ourselves entirely free. We must stand ready to serve, unhampered, without limitations of any sort, as Tagore says:

"Let us have strength enough fully to see and hear Thy universe, and to work with full vigor therein. Let us fully live the life Thou hast given us, let us bravely take and

bravely give. This is our prayer to Thee."

With courageous faith we must give ourselves to God and become the vessels that pour out His love to the longing hearts of all mankind. Then will the song of freedom come forth from the lips of the world, a hymn of joy, a stirring march leading all peoples to the fulfillment that is rightfully theirs.

Thanksgiving Prayer

All the words that we could utter
All the praise that we could give
Could not tell our thanks, dear Father;
So we pray that we may live
Every day Thy love disclosing
In our gentleness and grace,
And may show our thanks for blessings
Gladdening our appointed place;

Thank Thee by appreciating
All the good that comes from Thee;
Radiate Thy life indwelling
So that others in us see
Christ in thought and act and purpose
Placing Him all else above.
Let our gratitude of service
Be expression of our love!

—DELLA ADAMS LEITNER

Father, I Thank Thee

DORIS BURKE

MANY PERSONS ASK: "How can I know God? How can I make Him real?"

One of the surest ways is to realize His bountiful goodness to you in your everyday life and to form the habit of thanking Him for it. Was there a book, a sermon, a poem that gave you an inspired thought today? Did a favorite radio program bring you golden moments of cherished melody? Were you thrilled and awed by the splendor of a sunset or a star? These were the Father's gifts to you—only a few of the countless ways in which He expresses His love for you, the good He has for you, and the happiness He wants you to enjoy.

If a friend gave you a gift during the day, you wouldn't delay until the edge was off it to express your appreciation of it, would you? You would thank him warmly and gratefully when you received it. Then don't wait until you go to bed tonight to thank the Father for His gifts. Bow your head and be thankful whenever and wherever you find them. Or if it makes you self-conscious to do that when others are around, just make it a glad little song in your heart: "Father, I thank Thee!" You will be surprised how soon it will bring Him near. A thankful heart means a receptive mind. You are ready for Him, and He will come.

It really isn't so hard to find Him—He is right there by your side all the time, you know—but because you cannot reach Him through the senses of touch, sight, hearing, you do not recognize Him. Learn to look for the signs of His presence; think how many times He has helped you today:

Were you unexpectedly relieved of a burden that seemed too great for you to bear? It was because the Father in His infinite compassion stooped and lifted it from your shoulders. Did you face a difficult situation with unusual poise and courage? It was because the Father was there, again giving

you wisdom and strength. Did you feel a sense of ineffable peace filling your being in the midst of confusion and anxiety? It was because the Father laid His gracious hand on you in blessing.

There are other ways too in which His gentling influence may be felt. In the sympathy that seeks to understand; in the soft answer that turneth away wrath; in the compassion that mellows your heart with tolerance. And in those moments when your heart lifts and sings with sheer delight the divine joyousness and radiance of His Spirit are illumining you.

"Father, I thank Thee!"

Take your problems to Him in prayer, ask His help, seek His counsel and guidance certainly; but don't forget to say thank-you for the many good things He has bestowed on you.

Carlyle said, "The wealth of a man is the number of things which he loves and blesses and by which he is loved and blessed."

How great is *your* wealth? You can find out by listing the things you are thankful for:

1. For little mercies and little blessings that gladden the day. (Name them: relief from anxiety, courage in an ordeal, a phone call, a letter, a visit from a friend.)

2. For unexpected joys and opportunities, which are not just happy coincidences but the Father's perfect will for you, the result of working harmony and co-operation with Him. (Name them.)

3. For things that make life rich and beautiful, that speak to you of Him (good books, good music, art, the manifold beauties of nature, human contacts).

4. For things that help you to keep the heart turned toward God, that bring Him close to you (home and friends and loved ones, kind deeds, holy worship, exalted and noble thoughts).

5. For persons He has sent to you this day to be helped, and for persons by whom you were helped (the friend, acquaintance, or associate to whom you lent a shoulder or an ear; whom you were able to comfort and cheer, to "build up"

in self-respect by showing him that you believe in him. Those who helped you similarly).

6. For conditions through which you learn and grow and develop those qualities of character which help you to make your life an inspiration to others (seemingly adverse circumstances, which you master by your attitude toward them; the "testing fires" in which you are proving your valor and worthiness).

7. For those persons you know who exemplify gracious living and inspire you with their ideals. (Name them.)

8. For those who help you to realize the Christ in yourself and in others. (Name them.)

9. For work to do and the health and ability required to do it; the knowledge that your work, however humble in itself, is sanctified and glorified when dedicated to God.

10. For wholesome fun and fellowship and the many privileges and pleasures of life. (Name them.)

11. For that inner peace which is a holy citadel, secure and strong, against all life's buffetings.

12. For the realization that you are God's beloved child and that all things work together for good for you because you love God; the radiant joy and buoyant confidence that spring from this knowledge and brighten the lives of others.

Oh, you are rich in the treasures of heaven! "It is your Father's good pleasure to give you the kingdom."

"Father, I thank Thee!"

Shield of Courage

He who takes the darker days
And lights them with his heart's own glow
Wears a shield of courage that can never dim,
Feels a faith that only brave men know.

—ESTHER FRESHMAN

Thy Faith Is Sufficient for Me

BEVERLY E. FINCH

IT HAS BEEN said, "He hath no power who hath not power to use," and this may be paraphrased to read: "He hath no faith that hath not faith to use."

Many there be who constantly declare their faith in God but do not put their faith to work; consequently theirs is a dead faith. Our gift of faith becomes atrophied by disuse.

"Give me a lever long enough
And a prop strong enough,
I can singlehanded move the world."

Let us analyze these words ascribed to Archimedes, the ancient geometer, and draw from them a lesson in overcoming through the use of our faith.

Upon the substantial prop of our strong faith rests the lever of our will and by these two faculties we are able to move a mountain or a world. The "world" that Archimedes dreamed of moving singlehanded may be likened to the fear that claims our allegiance willy-nilly, regardless of our wishes in the matter, unless we make a strong effort of will to break that allegiance; and this effort is the lever that is "long" or short according to our consciousness of the God power working within us. If we consciously work with this God power we have the assurance that we do not strive single-handed, nor are our individual efforts weak; but they are linked with the almightiness of the Most High.

Let us think of our faith as the faith of God, that all-conquering faith in Himself disclosed when He spoke those three imperative words "Let there be," not once but several times, not only for light but for all the other manifestations of Spirit substance that formed the finished product: "the heavens and the earth," including man in God's own image, brought forth out of formless chaos a perfect, orderly, spiritual universe.

How may we gain more faith? is the question on the

lips and in the hearts of us all. An apostle once spoke to Jesus and said, "Increase our faith." So the longing for absolute faith dates back to the first followers of Jesus, and the longing still exists. The ultimate solution may be in the words of a faithful contemporary metaphysician who has said that, "The only way to gain more faith is to trust more." Trust begets faith and the good effects of our faith beget more trust; so the increasing process goes on and on, drawing larger and larger circles of trust and faith like the ever-widening ripples caused by the casting of a stone into a quiet pool, until succeeding circles have so expanded that they are lost to our vision, lost in the absolute consciousness of God that is free from all limit or restriction, which consciousness in the beginning was the very source of our faith. Truly has substance the power within to increase itself, and faith is substance.

> "As the small pebble stirs the peaceful lake;
> The center moved, a circle straight succeeds,
> Another still, and still another spreads,"

says Pope. And who can say how far into the invisible world consciousness the expanding circles reach, promoting and increasing, unknown to us, the faith of many souls, widening the whole consciousness to a broader horizon because of our individual faith?

Contemplating the clear, unequivocal faith of God that He had in Himself when He commanded, "Let there be," we gain a portion of this kind of faith and put it into our spoken word, producing the old response "and there was" or "and it was so," which is a definite effect brought into being because of our faith; and the larger the portion used the greater the effect. The words "My Father worketh even until now, and I work" indicate that Jesus had the same faith in Himself that the Father has in Himself. As is the Father so is the Son, and as is the Son even so are we; for "now are we [too] children of God" through Christ.

It is not easy to regain the childlike trust that we possessed when we came into the world and retained for six

or seven years thereafter, but it can be regained by relinquishing the personality, by constantly reminding ourselves of the good will of God toward us experienced daily, and by relaxing and knowing that, come what may, His will for us is not and never has been anything but good. Such a knowing serves to lift a world of human doubts and fears and establish a permanent faith. Jesus Christ will raise us to His consciousness of unfailing faith if we trust Him.

Jesus claimed the faith of God in these words: "For as the Father hath life [and faith too; because the two words are interchangeable] in himself, even so gave he to the Son also to have life [faith] in himself." From this we see that God has given to you and to me to have faith in ourselves and in our spoken word, as well as life. Unless our word is backed by an understanding faith in its power it avails us little.

"Though he slay me, yet will I trust in him": Though He destroy the personal self that has been built around the Christ within, yet will I remain to testify to my true self. The I AM will always have life and faith. No matter what happens to me. I am still hid with Christ in God and will trust Him always and in all ways.

How much more we could do if we only had more faith in ourselves! In Truth there is no inferiority complex, no lack of faith. Every great leader in history had faith in himself—in God's power within him—to do the thing he desired to do, although he may not have recognized it as God power, which indeed it was since there is no other power.

We often hear people say, "I don't seem to have faith in myself or in my prayers." The part of the son is to accept the divine gift and know that he possesses it to use. According as you accept and use the faith of God it shall be done unto you, and the day that you decide to accept it and inject it into your word, that is a great day for you; "and there was no day like that before it or after it." It will prove to be the best day of your life. Proof of the power of your word in just one instance will give you courage to enlarge its scope to do the

"greater *works.*" We are all capable of doing more than we do; "every action admits of being outdone. . . . around every circle another can be drawn."

Our beloved Emerson also said, "Our chief want in life is somebody who shall make us do what we can"; in other words, someone who shall make us realize our capabilities, make us have more faith in our self. Is it not so?

A young woman who had been employed in the office of an attorney for six years without realizing that she had been of any unusual service to him finally left to get married. With his wedding gift came a fine letter commenting on her "conspicuous intelligence." These two gracious words from a member of a profession that consistently chooses words with great care awakened a fuller faith in herself than she had ever been conscious of in those six years or in her whole previous life; they set in motion a train of thought and aroused a faint realization of latent capabilities. They were as a tiny pebble cast into the pool of her consciousness, and the law was started on its way toward fulfillment. From then on she began to do things she had never ventured to attempt before. For instance, having cherished from girlhood the thought of a trip to Europe, she now conceived the idea that by faith and effort of will she could accomplish this. Although she seemed to lack both time and money, these obstacles were overcome and dissolved by the power of her faith and a way was opened where there seemed to be no way. She held in consciousness a picture of herself taking a plane to New York and thence a ship to England, and so on. Tremblingly she stepped out on her new-found faith and prepared for her trip, disregarding the well-meant advice of relatives who sought to dissuade her from her enterprise. I remember well the exalted expression on her face when she returned from the photographer who made her passport picture.

She visited eleven European countries and returned to her homeland just eleven days before World War II was declared. She saw Europe at its best, as she may never see it

again. Had it not been for the faith in herself implanted by her old employer she would never have had the courage to take this step. She is now a new creature with a broader outlook and a new sense of freedom.

In addition to the above experience she has unfolded latent artistic talents unused before, and thus besides enjoying the new means of self-expression has increased her income. The soul seems dead that slumbers, but the soul that opens its eyes and lifts its head in attention to something besides immediate personal needs is awakened to newness of life and regeneration undaunted by the opinions of others. God opens His hand and satisfies the desire of every living thing if the faith of God within its heart is strong enough and active enough. In later years this woman was led to study Truth, and it was then that the words "conspicuous intelligence" took on a spiritual meaning of divine origin. She learned to say: "I am one with infinite intelligence." She now knows that all the intelligence of God has been impartially bestowed upon each of His sons and daughters, but that in many it sleeps waiting for someone to awaken it to an awareness of itself. Until that day the individual in question goes on doing dull, unprofitable things that gets him nowhere in particular, and neither he nor the world benefits from his gift.

"Even now," she said to me one day, "I often do unwise things with disastrous results, and I wonder where my intelligence has hidden itself; but as I meditate upon God and His ever-present help I realize it was because I had failed to acknowledge Him and His wisdom that I was led off the right path."

Each one "needs to discover some of the hidden riches of his nature," and the faith of God within him will accomplish this revelation if and when it is put to work. "The trouble with many people is that they have bovine souls. Like cows, they graze in the pastures of life with heads down, wholly absorbed in satisfying their immediate personal needs . . . unless something . . . shocks them into action." Such people have never had the faith of God within them quick-

ened into action by the Spirit. If man could only have as much faith in himself as God has in him, how marvelously he could overcome obstacles! "In the beginning . . . the earth was waste and void; and darkness was upon the face of the deep." What an absolute faith in Himself God had, in the face of such obstacles, to declare with confidence that there be light; a firmament; dry land; herbs; grass and fruit trees; two great lights; swarms of living creatures, and man "in our image." God, being substance-conscious, knows what can be brought forth out of infinite substance, and so also should we; for God's substance is sufficient for us. He gave to the son also to have faith in himself: faith in his power to speak the word effectually. Out of formless substance God commanded light, order, and beauty to become manifest, and He beheld the result and declared "it was very good."

But only God can create singlehanded; man must unite with God's faith and power in order to achieve his objectives. His word must have the faith of God behind it if it is to bring the power of God into it. Filled with knowledge as Archimedes was, he still did not know that he needed two hands, his and God's, to move the world. So the man of today must realize that he needs the two faculties of faith and will to overcome his obstacles. Singlehanded, we find that our strength is not sufficient for us. "I can of myself do nothing." "I can do all things in him that strengtheneth me."

Let the timid one pray:

Help me, Lord, to have that faith in myself which Thou didst have when Thou didst command, "Let there be," and brought all the varied parts of the universe into being. Well do I know that Thy faith is sufficient for me, even as is Thy grace, and that Thy Spirit is amply able to quicken my inherent faith. I will trust Thee and so increase my faith and prove Thy power.

"I thank Thee for Thy mercy,
The grace Thou didst bestow;
I thank Thee for Thy patience,
Thy faith, by which I grow."

You Have the Power to Bless

HESTER FAIRFIELD

A BLESSING IS ONE of God's miracles. It uplifts him who receives it, and after accomplishing its perfect work it returns to fill its creator with the spirit of joy.

You have the power to bless and it is one of your greatest privileges.

"For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. . . . I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed."

We had been living on a walnut ranch in California for four years. It was quiet and peaceful and homey.

Then for business reasons we moved to San Pedro, California, and I took a position on Terminal Island, Southern California's "Little Tokyo" as well as the location of many shipbuilding companies.

My work started on December 3, 1941. The following Sunday we were at the ranch completing arrangements with the people who were leasing it, when the children came rushing out of the house to tell us about the radio announcement that Pearl Harbor had been bombed. As it was to all the United States, the news was stunning to us. Later we drove away from our loved ranch home, our pet dog sitting in the driveway watching us go; and I felt as though I were being cut off from all my world.

Dark comes early in December and when we reached San Pedro, crowds milled about on the blacked-out streets. There

was a breathless hush in the air, and groups of people gathered in spite of the fact that they had been requested to stay off the streets.

We reached our house, which wasn't home yet, as we had lived there such a short time. We went to bed in strange rooms in a strange house and neighborhood. The bedroom was larger than the one at the ranch. It had very high ceilings, and I missed the friendly coziness of my familiar room. We hadn't moved our furniture, so everything was strange. I felt isolated from all the little things that make life dear.

Fear and panic were near the surface, and it was hard to keep on center. All night the sirens screamed as military equipment moved up and down Pacific Avenue. As I lay in bed I said over and over: "God is here. God is here." It calmed me, but a question repeated itself in my mind as I affirmed God's presence. "Why was I taken from my quiet ranch to the center of all this activity just at the time of this world crisis?" I believed that we are where we belong. There was no regret in my feeling nor any thought that we had made a mistake in moving at this time. God had led us here. I knew that, because we had definitely put the question of the move into His hands before we made it. "But why?" I asked.

Next morning when I went down to the ferry the confusion was, if possible, even worse. Crowds stood around the turnstiles, which were guarded by United States marines. They were only allowing those persons on the ferry who could prove that they had jobs on the Island. I had my letter calling me to work the week before, so they let me by. I had done no clerical work for four years and was learning to operate a new machine that I had never seen before. My work, though absorbing, was close detail work and when night came I was exhausted mentally and physically.

Followed many similar days and nights of confusion. Every night as I sought sleep and relaxation I repeated my affirmation: "God is here." Every night came the same question, "Why am I here, God?"

Then one night as if in answer to my question, though it did not at first seem related to it at all, came the thought "I have the power to bless."

From that day forward I was inspired by a new determination, a new life. My fervent prayer was: "God, let me help to calm this atmosphere of tension instead of adding to its intensity because I cannot allow myself to give way to fear and confusion if I am to help. I must contribute love and poise to this atmosphere."

I faced myself that night. It was up to me. I felt God closer to me than ever before. By day I felt His closeness helping me to make a success of my job. By night His nearness was a presence. And it all came about from the inspired thought that I had the power to bless.

While I awaited sleep now after declaring God's presence I said over and over, "I have the power to bless." I sent blessings up and down the streets of San Pedro. I blessed Fort McArthur and all the soldiers stationed there. I pictured our coast line blessed and protected by God's love and I blessed the dear people in the war-ravaged countries with a deeper earnestness than ever before. I blessed President Roosevelt and Winston Churchill. Somewhere in the midst of these blessings, no matter what the outer confusion, my body relaxed and my blessings returned to me in the form of sleep, deep and full of peace.

Come with me on one of my daily trips from my house to the ferry. I walk out my back door and across several lots. It is only a few blocks to the south end of the parkway that extends for six blocks along the cliff, high above the water front and parallel to it. As I walk along I can see the blue flare of acetylene torches in the shipyards across the channel. I can hear the roar of riveting machines as the arms of the immense derricks swing around slowly, carefully, handling their heavy loads. I bless the men and the ships they are building.

I like to walk along this narrow park strip in the early morning. With its palm trees, lawn, and colorful flowers, it

tells the sailor coming into this harbor for the first time that this is a tropical land. The walks are still wet with last night's fog, and a fine mist, driven by the east wind, stings my face. It is bracing and salty, and I like it. I take deep breaths and lengthen my steps. I bless the woman sitting here looking far out to sea. I bless the fishermen and longshoremen and sailors in the merchant marine who people the park in their off hours.

The ever-changing panorama of ships never fails to fascinate me. Some are large, some small; there are new Liberty ships on trial runs, there are old, rusty, battle-scarred ships. A clumsy barge chugs along with a slow steady rhythm. Coast guard cutters, trim and neat, cut the water with a swift, businesslike going-somewhere air about them. I bless them all, each separately. My blessing surrounds them with God's protection.

I board the ferry and mingle with the crowd. Here are soldiers, sailors, and marines, office personnel, shipyard workers, fish-cannery workers. I bless them all. I go out in front to taste the tang of salt in my face. A ship is passing so close to us that the ferry has to back water to avoid a collision. We on the ferry wave at the men standing in the stern of the ship, beside the Stars and Stripes. God bless them all and protect their ship as it faces the open sea.

We arrive at the slip, and I walk four more blocks to my office. I use this time to bless the Island and the airplanes flying overhead.

I saw the evacuation of the Japanese from the Island. Many were no doubt loyal to the United States. I could feel no hatred for them. I blessed them as the caravans drove away, children in the back of trucks loaded with household belongings, going to strange places. It was necessary but sad.

So blessing everyone became a ritual that uplifted my whole day in a way that one would have to experience to appreciate.

We returned to the ranch after a year in San Pedro. God

directed us back and made the way clear. Circumstances forced our tenants to move and we joined the land front again.

I miss my walk along the water front. But when my thought goes there I bless it again. As I look back I think of the old saying about aging ten years in going through an experience. I say I *"grew"* ten years. I made spiritual strides that I know would have taken ten years of ordinary living, and I thank God.

I still have my blessing to do. My special blessings go now to all the servicemen I see. We often give them lifts, and I bless them on their way.

My heart is full of thanksgiving every day. We have taken a renewed interest in our ranch home. We have made many improvements that we always wanted to make but could not afford, the work of our own hands. Our stay in the city was profitable financially, giving us more money to work with, which means better crops and new delight in our daily task as it comes to us. We are experiencing a wonderful fulfillment. We know our moves were both God-directed.

When you are afraid, think of those who have more to be afraid of and less knowledge of God's nearness than you have. With all your heart send them a blessing that will surround them with courage. In blessing them you will find you have forgotten your own fears.

If you feel irritated at someone, bless him! You will feel your consciousness expanding, and all the little tightnesses of irritation will be loosed and joy will flow to you.

"I have set before thee life and death, the blessing and the curse: Therefore choose life, that thou mayest live, thou and thy seed."

Blessing is indeed life. Try it. Make it a part of your experience and you will be surprised beyond belief at what it will do for you. The power of a blessing is not computable. For it does uplift him who receives it and having accomplished its perfect work, it returns to fill its creator with the spirit of joy and with the peace that passeth understanding. Blessing is God acting in the lives of men.

The Growth of Prayer

ORDER AND WILL AS RELATED TO PRAYER

AMY HANNAN

Part Four

IN THE GROWTH of prayer, as in prayer itself, we come eventually to consider the relation of divine order and divine will. There is no such thing as a happy, balanced, successful life without order. So there must be order in our life, and since we are building a life through prayer, there must be order in our prayer.

But we must understand order and its work in our life and in our prayer. Order is established use or customary procedure, the process through which law becomes effective. Just as understanding is our working knowledge so order is our working plan. Divine order is the order of creation, God's working plan.

Divine order is not human system. System is the result of an effort to establish order in our outer affairs, and it is good as long as we are not its prisoner. The person highly developed in order is never bound by human routine. Bondage to human routine is the result of small vision. One who has order firmly established in mind can work in the midst of confusion if necessary and control the situation from within, bringing it into order.

Divine order expresses through us on different levels. In our affairs order is expressed as perfect timing of events and it is outpictured as ease and peace and success. In the physical realm order is expressed as rhythm, the perfect co-ordination of movement. It is manifested as grace and ease of body. In the mental realm order is characterized by lucid continuous related thought and manifests itself as a reasoning mind, broad vision. In the spiritual realm order is the realization of our universal importance and manifests itself as pure logic, a universal outlook.

The process through which ideas move into manifestation

is divine order. The order of divine creation is the Trinity—Father, Son, and Holy Spirit or mind, idea, and expression. Mind is God; idea is spiritual man, and expression is manifest man, mental and physical man. We observe divine order working through us as idea, expression, manifestation, or idea, thought, thing. The idea is the spiritual conception of the thing; the thought is the activity of the idea; and the thing is the result of the finished process. This is the order of demonstration, the order of prayer.

This order cannot be disturbed. We cannot change the trend of our life by changing the manifest part of it. We cannot build a healthy body by relieving pain with drugs. We cannot establish security through the amassing of material wealth. We cannot achieve happiness through satisfying our sensual desires and appetites. We cannot gain freedom through disregard of the rights of others.

These are only measures of temporary relief from the unwanted condition in which we find ourselves. Divine law cannot be changed. The trinity of order is at work producing exactly what we have conceived in mind and in which we have put our faith.

While we cannot change the divine law, nor disturb divine order, we can and often do interfere with its effectiveness in our life. Because of lack of understanding we have accepted as true many false conceptions and in so doing have created negative laws for ourselves, which work out faithfully into manifestation. It is interesting to notice that in a great many cases a person's problems follow repeatedly a certain trend. This is an instance of our having created an erroneous law, which through the orderly process of mind repeats the condition in which we believe.

But whether our difficulties are the result of the recurring tendency of the same thought or whether they are varied by general negative thinking, our way of escape is through prayer. In prayer we agree with the principle of Truth, the perfection of divine creation, and in divine order this perfection is worked out into manifestation.

Our prayer begins with our vision. Divine order in prayer is to see the whole plan of creation and our self and our life in relation to it. Slavery to detail is not order. Order is suiting the detail to the ultimate purpose of the work. Order is continuity.

Behind divine order stands the law, the principle, the perfect creation. Order is the method the Creator uses in His work. Order is closely related to law. Order is the way in which law works, the channel through which principle finds expression. Order is the process of the law.

The human order is constantly shifting and changing because of the changing of the human law underlying it. Divine order is unassailable because the divine law that upholds it is immutable.

Order is established and maintained by obedience to law. Obedience to the small laws of life prepares us for obedience to the divine law. Obedience is not suppression or compulsion, but willing compliance because of agreement.

Confusion is the result of lack of order. It is brought about by disobedience to law. Continuous mental confusion results in loss, failure, unhappiness, and even mental unbalance.

As we pray and work to establish divine order in our life we change the law of our life, and in letting go of the old we may show a tendency toward temporary confusion. We do not have to accept confusion however. Amid disturbed conditions and changing circumstances we must know that divine order cannot be disturbed, that though divine order may play havoc with human routine, out of the chaos of the old life is growing a higher order.

So the order of our prayer must be the order of creation: Spirit, soul, body. It is right that the needs of the soul and the body should be satisfied, but we must pray first for the needs of the spiritual man, and the natural man will benefit from every step in spiritual growth.

We have free will because we are essentially spiritual. Our power of choice is a divine heritage, and we are re-

quired to use it. God does not force anything on us, not even for our good. We must choose for ourselves. Our will is our aim, our purpose, our command to act. Just as understanding is the foundation of expression, so will is the foundation of manifestation. Understanding moves thought into expression, but the will controls activity. The will must decide, control, sustain, and impel expression into manifestation.

So we can see the importance of the will as related to prayer. Prayer is our means of bringing the divine idea into manifestation. Without a steady, developed will our prayer is weak and vacillating. Faith makes us steadfast, but we must will to be faithful. We deliberately choose faith. However it is only after we have developed faith and understanding, love, wisdom, and order in prayer that we are ready to consider will.

Our will should be strong. There is no virtue in a weak will. We are meant to be masters of our circumstances, to have dominion over everything that has a bearing upon our life. How can we attain this without a strong will? But if it is to bring us anything satisfying in life we must rightly direct it.

Someone I know divides people very aptly into two classes, which he calls "strongies" and "softies." While this is more or less a joke with him, he has unconsciously uttered a truth. "Strongies" in his way of classification are those who use their will on others while "softies" are those who use their will on themselves.

The will is being misdirected when it is being used to control others. While we are intended to control ourselves and our own affairs, we have no right to control others. By fully controlling our own thoughts, emotions, and actions we can control any situation in which we find ourselves, but this does not mean that we control the people involved in the situation.

The divine will for us is freedom, and the moment we interfere with the freedom of another we are ourselves in bondage. When we try to rule others we are motivated by the personal ego. We are thinking, feeling, and acting from

selfishness. Behind selfishness is always the original cause of the trouble: "fear." Faith is the remedy for this.

The question arises what one is to do when one is placed in authority say, as a parent, a leader, a supervisor, or executive? The same principle is involved in each of these cases.

We have no right to expect obedience to our personal dictates from those in our charge. We must use divine order in the exercise of our authority. In all cases where we are in the position of leader we stand for something greater than our personal self. We are merely the means through which authority is expressed. We stand for the law that puts us in authority. We can only expect and demand obedience to the principle for which we stand. If we ourselves respect and obey the law for which we stand, those in our charge will be likely to do so also.

When in a position of authority we should help others to become familiar with the law they are to obey, help show them the way, and lead them lovingly and inspire in them a desire to be obedient, whether we be dealing with children or adults. To enslave the will of others is against the divine law of freedom, and in time it brings its harvest of disappointment and unhappiness. To use the will on those in our charge is to drive them, not to lead them. If our love consciousness is sufficiently developed, we shall never use our will to control others, even though in so doing we believe we could save them hardship and suffering.

In direct contrast with the strong, misdirected will is the easily overcome will, the will that is always overruled by the "strongies" of this world. While it is extremely important to keep a strong will properly directed, it is equally important to be able to withstand the sway of the dominating personality.

We do not resist the strong, dominating personality. We keep ourselves poised, and by the exercise of will we control our own life, and ignore the dictates of another. Sometimes this tendency to be overcome by the will of another is caused by fear; if so, it can be corrected by strong affirmations of faith in the will of God for us. But often it is the result of

lack of desire. We do not have a strong enough desire to stimulate the will in any particular direction. We lack a definite purpose. If we find this to be our difficulty, we should pray for a definite purpose in life, a desire strong enough to direct our will rightly; for without a definite purpose life is meaningless. Through prayer the will is strengthened and directed.

Just as order is the process of the law so will is the executor of the law, the enforcing agency. As order is the working plan of the law, will is the force that sets this plan into activity. Order is the working plan; will is the builder. To plan without building is to leave things incomplete. The use of order without the exercise of will leaves demonstrations unfinished.

To exercise will without order results in confusion. Order should pervade this process of creation. Prayer is a process of orderly, spiritual thinking. Prayer is the soul's road to freedom, freedom from chaos and confusion. Confusion is the result of thinking according to the judgment of the senses. It is the enemy of efficiency and success. We must eliminate it through prayer.

Prayer begins with vision. We see, we think, we desire, we will, we act, and manifestation results. But we make mistakes all along the line. The vision must be pure, seeing only good. The thought must be clear and orderly, the desire strong and unwavering, the will forceful and persistent. If we are lacking in any of these respects, our manifestation is likely to be indefinite. In fact the result often cannot be recognized as the original vision. We must give much to prayer if we would receive much from it.

So we can see the divine order of prayer, the will of prayer. We remember the purpose of prayer: to change the habits of the mind. We create for ourselves through prayer, and we can only bring this good into manifestation by the divine law. This is an orderly process and must be chosen, directed, sustained and impelled by will.

When we pray the prayer of divine co-operation we em-

ploy divine order and divine will in our prayer and consequently in our life.

In religious circles there has always been a great deal said about the "will of God," and because of lack of understanding people have, I believe, very generally considered the divine will as something unpleasant, something difficult to bear. This is far from true. If we think from principle, we come at a certain stage in our progress to see the divine will for us as a short cut to spiritual as well as mental, physical, and financial attainment. In fact we come to see the divine will as the impelling force in our life pushing our good into manifestation.

However the divine will works only in divine order, and our good comes to us according to its importance. If we refuse the spiritual advancement that is the beginning of all demonstration, regardless of its aim, we cannot proceed through the mental into manifestation.

By our own stubborn will we sometimes bring upon ourselves problem after problem in which we are given the opportunity to develop some spiritual quality that is at the very basis of our demonstration. When we finally give up and accept what seems to be something very different from what we sought, we find our demonstration working out in a way we could never have expected. Sometimes the very thing that seems to be carrying us away from our goal is taking us much more swiftly, but by a new way, a road we do not recognize, because we have never before traveled it.

Through the process of reasoning (order in the mind) we learn to seek a knowledge of the Father's will before we proceed with any prayer of creativity. The Father, the great Principle, that created us, surely had a purpose in so doing, and it is only reasonable to suppose that we would be happier fulfilling that purpose.

If accepting the divine will involves a complete change of our life's plans, we should not be alarmed. If it requires great courage and fortitude, we should not be alarmed. If it requires great courage and fortitude, we should set about de-

veloping these qualities. All the spiritual strength we gain in doing the will of God is to our own advantage. This leads to mastery; for as we gain control of our own negative thoughts and wayward emotions we begin to control our affairs. We must control the habits of the mind at all times.

When we greatly desire to indulge the lusts of the flesh, to give full sway to negative emotions, when our thoughts and feelings are in confusion and turmoil, we must use our will and pray. In these moments of willful prayer we grow greatly and we swiftly receive the results of our growth in our manifest life. In such moments it is difficult to think of a prayer to suit the occasion. But we always have the Lord's Prayer, the perfectly balanced prayer, which the Master left us, the prayer that covers every need in the life of man. Repeat it over and over in a time of overpowering emotion until the tumult is stilled. The mind and emotions cannot move in opposite ways at the same time. So as we persist in prayer the negativity gives way to the strong upward pull. This may be called the prayer of discipline, and it yields marvelous results. We must handle negativity with a firm hand if we are to gain control of our life.

(TO BE CONTINUED)

DEAR READER:

In order to co-operate in our country's war effort, UNITY *is now published in strict conformity with WPB regulations restricting the use of certain materials. The use of smaller type tends to compensate for the reduction in the number of pages and gives you about the same amount of reading matter as before.*

Your gracious acceptance of these changes will be a part of your contribution to the cause of freedom and will hasten a speedy victory.

THE EDITORS

"That They Might Have Life"

GEORGIA MOORE EBERLING

TOLA! TOLA!" It was Mother Shera's voice, and the little girl ran down the long rows of grapevines to meet her.

"Now, now," Mother Shera chided. "Tola, my daughter, look at your dress. And where is your turban? Father Jairus will soon be home and asking for you and you not even there." Then as she spied the discarded turban and noticed the child's flushed face she added anxiously:

"Are you ill, little one? Ah, how many times have I told you to wear your turban and protect your head from the hot rays of the sun! I fear you are a naughty little girl."

"I shall remember next time," Tola said placatingly.

She was silent for a time as they walked down the long row, her hot hand in her mother's, her white robe and turban reflecting the sun, Mother Shera's blue robe brushing the leaves.

"A man sat in a boat," Tola said suddenly, motioning to where the Sea of Galilee lapped the foot of the hill on which her father's stately home stood.

"He told a story; I sat on the sand and listened. He smiled at me—I think He likes little girls."

Shera scarcely heard Tola. Her mind was on her household, the evening meal, and tomorrow's duties.

"His name is Jesus," went on the little girl, and Shera came back to the vineyard.

"Oh, I wish I had known. I should have gone down to the shore," she said. "Your father has spoken of Him. It seems that He has been doing wonderful things all through Judea —miracles—some say He is a great prophet. But hasten, little one; I left preparation of our evening meal to come and look for you."

"I am too tired to hurry so fast, Mother," Tola objected. Her footsteps lagged and her flushed face felt hot.

The sun sank behind the hills of Capernaum in a blaze of

glory; blue shadows settled down over the Sea of Galilee or Tiberias, as many of the valley folk called it; the little waves put their white nightcaps on and murmured softly as they raced across the shore, and up in the hilltop home of Jairus the evening meal was spread, the family seated.

Suddenly little Tola nodded, and her mother said: "She's overtired. She played too long in the vineyard, ate too many grapes, I doubt not. I must take her to her bed." But before she could reach her the child quietly crumpled up and toppled over on the floor.

The food was forgotten as Tola tossed on her cot. Shera bathed the hot little body, kept cool compresses on Tola's forehead; and Jairus, pacing the hall outside, stopped at the door each time to look in on the sick child.

"Could it be the sun?" Shera worried. "Or did she eat something that poisoned her? Could she have been bitten by some poisonous insect?"

Jairus could only shake his head; he did not know either. Once during the long night hours Tola cried out, begging that someone stop the hurt in her head. It was then that Mother Shera said:

"The new rabbi of whom you have been talking was in a boat on the sea today. Tola heard Him speak. She said He 'told them a story.' O Jairus, my lord, if—if the baby gets worse try to find Him! They say He heals the sick. Surely He would heal her, a little child—I cannot bear to see her suffer."

"I would not know where to find Him," Jairus replied. "He travels all over Judea. By tonight He may be miles away. She may be all right by morning."

But by morning Tola lay very still; she no longer tossed or moaned, and she did not know her father or mother as they bent over her.

"O Jairus, go quickly and find Jesus," Shera begged. "Go and seek Him."

Jairus without a word left the room and sped down the hill. A servant hastily followed after his master whispering:

"He may need me."

But though many had seen Jesus yesterday, no one seemed to know where He was today. A rumor here and a rumor there sent Jairus hunting from one end of the town to the other. Time was flying, the sun was high, Tola might even now be worse, be ——

He would not say the word that he feared. At last he gave up. The Master was not within the city. He might as well go home. It was the silent servant who has patiently followed Jairus all the morning who suddenly spoke:

"Look, my lord, there is a crowd on the far shore of the lake—just at the foot of your vineyard. See? It was there little Tola heard the young man yesterday. Maybe He is there again today. Let us hasten before He leaves."

As they hastened up the hill, through the long rows of the vineyard, Jairus was thinking: "He was so close, here at my door, just at the foot of my garden—why did I not know it?"

The crowd on the shore moved to make way for Jairus, the ruler, but he had eyes only for the tall, bronzed figure of the Master. Then his eyes met those of Jesus. "He smiled at me," Tola had said. Jairus had an impression of great love and compassion, and somehow his burden dropped from him. A wave of peace and assurance flooded him. Without a thought of his standing and his dignity, forgetful of the crowd that had pressed in close again eager to hear what the ruler of the synagogue, Jairus, had to say to the Master, Jairus dropped to his knees.

"Come with me, O Master. All morning I have sought You in the highways and the byways. I have gone through the market, have searched—and all the time You were here, close to me, near me—my daughter, save her, Master, restore her to health."

"Arise, son"—he heard the calm voice—"I am ever near those who seek me; you have only to call, to have faith, to believe. Do you believe, Jairus?"

Jairus bowed his head: "Lord, I believe; give me more faith," he answered.

It seemed only a moment until they were free of the throng and making their way toward the house. Then suddenly Jairus felt his heart contract. A runner was speeding toward them:

"Come, my lord," panted the runner as he reached them. "Your wife calls for you. The small maiden is dead—trouble the Master no more—it is too late."

For a second Jairus faltered, his face grew white; then he faced Jesus: "It is well I found you. I know that you can restore her, even though she—she sleeps."

Jesus placed His hand over Jairus' suddenly trembling one and said to him, "Be not afraid, only believe."

The Master spoke to His disciples (who had caught up with Him) in a low tone. Instantly Peter, James, and John detached themselves from the rest and, with Jesus and Jairus, hurried on to the house. Behind them more slowly came the two servants.

As they reached the summit of the hill and the palatial home lay before them, the quiet was shattered by a wail. Jairus shivered as though a chill wind had struck him. Another wail and another rose; the hired mourners were already at their task!

Jesus' face was stern. "Why make ye this ado? The damsel is not dead, but sleepeth," He told them.

Now the wailers stopped their crying to laugh. They pointed derisive fingers at Jesus; they began to jeer and to make fun.

But they became quiet as Jairus turned: "My daughter sleeps," he repeated firmly. "Begone every one of you to your own house."

In the room where Tola lay the quiet was broken only by the muffled sobs of Mother Shera. Jesus' eyes were full of pity as He looked at her and tears of sympathy welled in His eyes.

Jairus drew the heavy purple curtains across the doorway. The room was dim, for the windows were also curtained against the noon heat. Tola's small hands, which only yesterday had been purpled with grape juice, looked like tiny white flowers. Her brown hair was brushed smoothly back from her

wide, smooth brow, and her long dark lashes swept her cheeks, ready to lift and disclose the wide blue eyes at the Master's word.

Jairus could not keep his gaze from Tola's scuffed sandals just peeping out from under her low white cot—what if she should never wear them again! He banished the doubt as his eyes met the Lord's.

Peter was already on his knees, his head bowed, but John stood close to the Master, his adoring eyes on the Master's face. Then Jesus took one of the small waxen hands in His own. He spoke. Truly, as Tola had said, He had a golden voice!

"Tola, little Tola, I want you to awaken and arise," He said.

Then wonder of wonders, the lashes quivered, a wave of warm color swept across her cheeks, her breath rose and fell rhythmically. The Master put Tola's hand in that of her mother and said to her:

"Prepare her some food, Shera; she will eat now."

In the days that came and went it seemed that Tola's laugh was more joyous, her eyes wider, her step more light than ever before. As always she flitted like a butterfly down the long rows of purpling grapes, and she sang as she played. But often her mother would find her on the sandy shore of the lake, her eyes fixed upon something that Shera could not see, some wonder beyond the waves, beyond the low hills, beyond even the sky perhaps.

At such times Mother Shera would clasp her close, would draw her mind back to the present.

"Come, little maiden, we must hurry home," she would say. "You must have a clean robe, new sandals, and perhaps rest a bit before the evening. Father Jairus is bringing the Master home for the evening meal."

Then to herself she would repeat the words that she had heard Jesus say to His disciples:

"I am come that they might have life, and that they might have *it* more abundantly."

This Is the Work of God

HELEN DOUGLAS FLIGH

ALL THROUGH the centuries people have started following Jesus because they have seen the results of following Him as manifested in others persons' lives. They have witnessed the healing of different diseases, harmonious adjustment in human relations, success in financial affairs. They want the same things in their lives. John tells us that on one occasion a great multitude (about five thousand men, besides women and children) followed Jesus by the Sea of Galilee because they had seen the healings that He effected of those who were diseased.

It was after doing these healings by the Sea of Galilee that Jesus fed the multitude from five loaves of bread and two small fishes. This miracle gave some of the people who were present a different motive for following Jesus besides the desire to be healed. They had eaten food provided without physical labor or without money out there in the desert. They were filled. They were satisfied. This was rather neat. It would be nice if they too could do such works.

It took this new class of would-be followers two or three days to catch up with Jesus. But nothing must prevent their contacting Him. They were probably willing to spend two or three days sitting at the feet of Jesus while He taught them how to do these wonderful works; and when they finally reached Him they went right to the heart of the matter. They were eager to be about this new thing. It would fit nicely into their scheme of things.

"What must we do," they asked Jesus, "that we may work the works of God?"

Jesus knew their motive for seeking Him, but their query provided Him with an opportunity to give His followers a clearer conception of the work of God.

In the simplest words that He could possibly have used Jesus told His listeners how to heal all manner of disease, how to bring any desired condition into their life, how to feed them-

selves without toilsome labor. He did not elaborate on the steps to take in the performance of any particular miracle. He knew that He could have given any person there a loaf of bread, a fish or two, hands to work with, and a tongue with which to express thanks and could have said, "Now go ahead and multiply this small amount of food into a huge quantity." But He also knew that with all these concrete "elements" of a miracle assembled nothing would happen if something else were not present: something more vital than anything one could see with the human eye, feel with the human hand, smell with the human nose, hear with the human ear.

"This is the work of God," He said, "that ye believe on him whom he hath sent."

There must have been some disappointment among the members of the crowd. That was what He was always saying. As you have believed, so be it unto you. Do you believe that I am able to do this? Your faith has saved you. Believe.

However, many of them, then as now, must have set about trying to learn how to do this believing which Jesus told them was the one thing necessary.

I am glad that Jesus told His followers not only to believe but also what to believe if they wished to do the work of God: believe on Him that God hath sent.

Jesus was doing this. He was believing in the Christ that God had sent within Himself. He was believing in the Christ that God has sent within every man. He knew that within man is the potential power of God. "He needed not that any one should bear witness concerning man; for he himself knew what was in man."

Jesus did not always find it easy to believe in this Christ which God hath sent within man. He did not have ideal conditions under which to do the work of God, this believing in the Christ within Himself and in others. Secular history tells us of the uncertain political, economic, and religious conditions existing during the years that Jesus lived on earth. Even Jesus Himself was not free from the jealousy of an opposing political party. Herod was fearful lest this Jewish boy grow up and be-

come king, thus depriving him of his throne, his wealth, his power, his prestige. Jesus must have been told by His parents that Herod had sought to kill Him when He was a baby and that it had been necessary to flee the country and go to Egypt. He must have known that Roman soldiers were ever suspecting Him. But all this did not prevent His believing in the inherent good in people, in this Christ whom God had sent. He knew that even those who finally hanged Him on a cross were doing so in ignorance, and He had it in His heart to pray for them.

Of Himself personally, as a man, Jesus was not believing in the good in Himself or in man. Jesus was demonstrating the Christ of God in Himself and recognizing this Christ of God in others. He knew that this Christ was the only-begotten of God and though it might be obscure in some persons, still it was the only part of man that God had begotten.

Of ourselves personally we do not always find it easy to believe in the Christ in our neighbors, in our co-workers, in our own immediate loved ones, and sometimes even in our own self. But this is the work of God, that we do believe in this perfection, this eternal good which God has begotten.

"My Father worketh even until now, and I work," Jesus said. God believes in the good that He has created. He still believes it is very good. He believes in that breath of Himself which He breathed into man whereby man became a living soul, and He knows that the final result is perfect, because believing can but produce the perfect outcome.

Jesus knew that the results of believing in this Christ are good. It is good to have health after being sick. It is good to see after being blind. It is good to hear after being deaf. It is good to have success after having failure. It is good to have peace after having war. But these are not things to be sought as an end in themselves.

The seventy, whom He had sent out with the instructions to heal the sick and preach that the kingdom of God was nigh, returned to Him with joy, saying, "Lord, even the demons are subject unto us in thy name. And he said unto them . . . Behold, I have given you authority to tread upon serpents and

scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven."

It was always a person's faith, his believing, that Jesus recognized, and He was quick to point this out, knowing that in possessing this faculty the person was doing the work of God. When Jesus saw the faith of men bringing the sick to Him on beds to be healed, He knew that the work of God had already been done; results had only to be recognized.

"Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled," He said to the people desiring to know how to multiply loaves and fishes. "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed."

To realize that we need to labor to learn more of this Christ whom God has sealed within every one of us, to set about this learning, to continue firm in this knowledge once attained, is to be fed with the meat that endures forever. To look merely for health, success, harmonious living, or any of the other attributes of good, is constantly to be in need of them. Even health gained by touching the garments of Jesus—splendid though this contact with Him might be—without laboring to know the greater truth of Christ's enthronement in man is but to have that health perish; it is but to hunger again sooner or later.

"Sin no more" Jesus admonished the man who had been healed after thirty and eight years of infirm health, "lest a worse thing befall thee."

If we deliberately ignore the knowledge and experience we have of Christ and go back to ideas of materiality, of lack, sickness, failure, we crucify afresh this Christ within us.

Let us labor more earnestly to see the Christ in everyone we meet, regardless of race, color, creed. These are but the outer covering of the only-begotten of God, the Christ within, the universal Christ of whose body we too are a part.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, November 7, 1943

UNITY SUBJECT—*What Life Embraces.*

INTERNATIONAL SUBJECT—*The Sacredness of Human Life.*
—Exod. 20:13; Matt. 5:21-26, 38-45.

13. Thou shalt not kill.

21. Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22. But I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

23. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,

24. Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

38. Ye have heard that it was said, An eye for an

eye, and a tooth for a tooth:

39. But I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.

40. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also.

41. And whosoever shall compel thee to go one mile, go with him two.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

44. But I say unto you, Love your enemies, and pray for them that persecute you;

45. That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

GOLDEN TEXT—*Whosoever hateth his brother is a murderer.*—I John 3:15.

SILENT PRAYER—*I think well of others, and my mind and soul are at peace.*

The commandment "Thou shalt not kill" has long been taken in a limited, literal sense. It is understood to mean that no human being or individual must kill another human being. It is commonly not applied to war or collective killing, and neither is it connected in men's thoughts generally with the killing of the beasts. It has come to mean exclusively the destruction of the physical life and physical consciousness of man.

Jesus gave the commandment broader application than this. Seeing life in its fullness, He recognized in anger a deadly weapon with power to kill all the love and affection of the heart, which alone make life truly worth living. "Every one who is angry with his brother shall be in danger of the judgment," which is the same penalty as that for physical murder.

Another deadly weapon is scorn. This kills trust and

confidence, friendship, good will, and a host of other qualities that enrich life. The word "raca" expressed scorn, and whoever flung it at another was a kill-joy, a destroyer of one of the best of life's gifts.

The cold, settled hatred shown by the calling of the name "fool" is the most destructive of all the emotional states. Whoever allows himself to fall into such negation is a menace to himself and to all others touched by his influence. He kills more than good fellowship or the capacity for comradeship, for he engenders in others a reciprocal hatred for himself that puts the joy and gladness of life out of the question. The "hell of fire" is kindled, to burn no one knows how long or how fiercely.

To live at peace with others is the beginning of the consciousness of eternal life. Jesus therefore stressed the importance of getting on together. To make offerings to God means nothing unless at the same time we are at peace with our fellow men. If we cannot win over our brother to friendship with us or love for us, we can hardly expect to win for ourselves a place in the infinite reality. For we understand reality through consciousness alone. That we have nothing against our brother is not enough; he must have nothing against us. The path between his heart and ours must be clear enough for perfect understanding and mutual good will to circulate freely between us. As we learn to reconcile our brother, or the one whose way runs parallel with ours whether blood kinship exists between us or not, we learn to reconcile ourselves to God.

Contention is a divider, agreement a uniter. To avoid controversy it is better to agree quickly with the adversary or let him have his way regardless of the merits of the case, for contention settles no disputes satisfactorily. Humanity plans to bring a just and final solution out of every war, to end all wars, provide lasting peace; but another war always follows the last because peace is not made by following the "things which make peace." Everything is made "after their kind," therefore international education, the interdependence of na-

tions in scientific research and in trade relations, and other equally constructive activities will eventually cement enduring peace. Good will among nations is fostered by the same things that make for good will among individuals, a humility that does away with all arrogance or assumption of superiority. Mutual benefit will be sufficient reward for all, whereas those who are "cast into prison" in the mad struggle for conquest will sooner or later find themselves impoverished in national and individual resources.

The emphasis in this lesson is on the living of life in a way to make it richer, fuller, and more vital. To kill faith in the heart of another is to commit a crime against him that may be equal to the taking of physical life, for life without faith is meaningless. To agree regardless of our rights shows that we have gained the ideal of impartiality. Ours is the privilege of getting on with the job while there is yet time.

QUESTIONS

1. What besides physical consciousness can be killed in us?
2. What harm do the emotions of anger, scorn, and hatred, when held in the heart, do to those who hold them and those against whom they are directed?
3. How does the consciousness of eternal life begin in this present world?
4. How do we understand reality?
5. Is it right to give in to a person who is clearly in the wrong when we are convinced that we are in the right?
6. What do we gain by agreeing regardless of our rights?

Lesson 7, November 14, 1943

UNITY SUBJECT—*Fundamentals of Society.*

INTERNATIONAL SUBJECT—*The Sanctity of the Home.* —Exod. 20:14; Matt. 5:27-30; Mark 10:2-12.

14. Thou shalt not commit adultery.

27. Ye have heard that it was said, Thou shalt not commit adultery:

28. But I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

29. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.

30. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.

2. And there came unto him Pharisees, and asked him, Is it lawful for a man to put away *his* wife? trying him.

3. And he answered and said unto them, What did Moses command you?

4. And they said, Moses suffered to write a bill of divorcement, and to put her away.

5. But Jesus said unto them, For your hardness of heart he wrote you this commandment.

6. But from the beginning of the creation, Male and female made he them.

7. For this cause shall a man leave his father and mother, and shall cleave to his wife;

8. And the two shall become one flesh: so that they are no more two, but one flesh.

9. What therefore God hath joined together, let not man put asunder.

10. And in the house the disciples asked him again of this matter.

11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her:

12. And if she herself shall put away her husband, and marry another, she committeth adultery.

GOLDEN TEXT—*Blessed are the pure in heart: for they shall see God.*—Matt. 5:8.

SILENT PRAYER—*I keep my thoughts clean and my mind attuned to what is good, that I may see God in all my ways.*

Like the commandment "Thou shalt not kill" the commandment "Thou shalt not commit adultery" has a wider

range of application than the physical only. Jesus taught that personal impurity begins in the heart and that in its effect on the individual the impure thought is equal to the impure act. He taught also that it is of the utmost importance to uproot the impure thought from the mind and end all tendency towards a habit of impurity in thought as well as in deed.

Anyone would prefer to lose an eye or a hand rather than have it bring death to the body through infection. We should be just as willing to uproot negative thought from the heart, and as vigilant in doing so. The one is of equal importance with the other, for when thought is infected with impurity it destroys moral health and life.

The Pharisees tried out Jesus on the question of divorce, because the letter of the Mosaic law was not at all strict in this respect. They wished to make Him commit Himself that they might accuse Him on either count. Jesus replied with a question that put on the Pharisees the burden of stating the law, which proved that they knew it as well as He. Once stated, Jesus interpreted the law from the viewpoint of the individual's responsibility and obligation under the marriage vow.

Divorce is almost as easy now throughout our entire country as it was under the Mosaic law. Jesus did not make it easy. He made it impossible except for the cause of adultery. What He made easy was for the individual to realize his or her duty and discharge it regardless of the personal difficulty involved. With Jesus nothing was impossible except failure to observe the divine law of faithfulness, loyalty, and love.

The purpose of marriage is the complete union of mind, soul, and body of one man and one woman. The man-made law takes the initial step in this union by pronouncing husband and wife one flesh and considering them legally one. The rest of the process of becoming one, that is, in mind and soul, they themselves must attain. Those who are one in mind and soul cannot be put asunder even though a great distance may separate them physically. They are still one and insep-

arable in the real sense of the words.

Inner completeness of union sometimes takes time to develop or realize. It may be instantaneous, but this is the exception rather than the rule. Like other "precious fruit of the earth" for which the husbandman waits patiently, those married persons who aspire to perfect union on earth also require "long patience" and perseverance that they may realize this ideal, an ideal that is akin to the divine.

Every trial or testing is at the same time an opportunity to prove faithfulness and love constructively. If the marriage relationship proves difficult it affords an opportunity for one or both parties to overcome the personal self and win self-dominion.

"Hardness of heart" in justification of divorce puts us back in the realm of the personal, which is short in forbearance and humility. These qualities are necessary to the victorious life in any social relationship, and especially that of marriage. No two persons can achieve oneness in any deeper sense than that of statutory law unless at least one of them possesses humility and forbearance. If both develop these inner gifts complete oneness is not difficult. It may not be entirely easy, but its quest and the outcome will bring the exhilaration of inner triumph that makes the effort well worth while.

QUESTIONS

1. What realms are covered by the commandment discussed today?
2. Where do unfaithfulness and disloyalty begin?
3. What vital truth is contained in the command to pluck out the right eye or cut off the right hand rather than have them derange or destroy the body?
4. Why did Jesus teach that marriage is not to be dissolved except for adultery?
5. How do husband and wife become completely one?
6. Can "hardness of heart" be removed by humility and forbearance?

Lesson 8, November 21, 1943

UNITY AND INTERNATIONAL SUBJECT—*Honesty in All Things.*—Exod 20:15; Lev. 19:11, 13; Luke 19:1-10, 45, 46.

15. Thou shalt not steal.

11. Ye shall not steal; neither shall ye deal falsely, nor lie one to another.

13. Thou shalt not oppress thy neighbor, nor rob him: the wages of a hired servant shall not abide with thee all night until the morning.

1. And he entered and was passing through Jericho.
2. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.
3. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.
4. And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way.
5. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.
6. And he made haste, and came down, and received him joyfully.
7. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.
8. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.
9. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham.
10. For the Son of man came to seek and to save that which was lost.

45. And he entered into the temple, and began to cast out them that sold,
46. Saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

GOLDEN TEXT—Thou shalt not steal.—Exod. 20:15.

SILENT PRAYER—*I purpose to think what is true and to express it.*

Stealing is more than taking the goods or property of

another. It is a development of covetousness, and it involves the inner faculties as well as to outer affairs. The temptation to steal is overcome by entering into the Christ Spirit and transforming the desire to possess into the desire to give on to share.

Honesty is primarily a principle, and only secondarily a policy. It goes to the root of character, making its possessor true and sincere in all his dealings. In the Christ consciousness Jesus said of Himself, "I am . . . the truth." Each of us should make this same affirmation, and keep the ideal before us to be true in word, deed, and thought each day.

Theft is many sided, ranging from the appropriation of money or other valuables belonging to others to subtler forms of graft and dishonesty in general. Unless it is counteracted by the Christ Spirit of truth and selflessness the desire to possess oneself of what is in fact another's will work out into manifestation at some time. Whether it is realized at the time it is first felt or not, this desire makes an impression on the sensitive thought substance, and that impression remains until it is either manifested or erased by a stronger impression of an opposite nature.

By the conscious directing of her thought the mother may influence her unborn child. By teaching and example as well as unconsciously by the force of her character she influences it after it is born. Everyone has heard the saying credited to Lincoln, "All that I am I owe to my mother." This might seem an extravagant tribute from one who was in a very real sense self-made; but in the formative years of childhood the mother's influence is very powerful. The mother of Jesus was given to meditation. She "kept all these sayings, pondering them in her heart." The effect of this habit of hers on her Son is beyond all reckoning. Prayer and meditation formed an important part of His inner life, so much so that He became Truth incarnate and made Himself one with God.

Next to the influence of the parent comes that of the teacher. Pupils may learn from the teacher to be honest with

themselves, or they may, failing to learn, remain self-deceived. Since everyone who is in a position of authority influences those who are under him more or less, individual honesty is man's first duty as a social being.

To manipulate an office in such a manner as to enrich oneself is an old form of stealing and lying. A lie need not be a spoken or written untruth. It may also be an untrue act. Graft and various other modern "rackets" make common thievery look small by comparison. Zacchaeus enriched himself by collecting more taxes than the law required and pocketing the surplus. Thus he became very rich in a moneyed sense, but at the same time he forfeited the good will of his fellow men. He was hated because he enriched himself at the people's expense.

Jesus entered the home of Zacchaeus as a self-invited guest, and in the course of a day's visit converted His host from self-centeredness to social-mindedness. Zacchaeus was born again, becoming conscious of the rights of others as at least equal to his own. "Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold." Fourfold is complete restoration in mind, soul, body, and affairs. Nothing more could be asked or desired. "He also is a son of Abraham"; that is, the product of faith. His faith was misplaced, for it was all in material things. With that remedied he at once set his inner life in order.

The Christ Spirit seeks and saves "that which was lost." It restores to the thief his better self, his honest intentions and his social consciousness. Zacchaeus was honest with himself, obeying his impulses without regard to what others might think of him. Jesus built on that expression of honest impulses, and His work was not in vain. We too may make our work count by choosing to give expression to our truest and best side.

QUESTIONS

1. How is the temptation to take what is another's to be overcome?
2. Is honesty a principle or a policy?

3. How is honesty incorporated in character?
4. What is our first duty as social beings, and why?
5. Is untruth always expressed in words? What other form of expression may it take?
6. How was Zacchaeus born again?

Lesson 9, November 28, 1943

UNITY SUBJECT—*The Word of Truth.*

INTERNATIONAL SUBJECT—*Truthfulness at All Times.* —Exod. 20:16; 23:1, 7; Matt. 5:33-37; John 8:42-45.

16. Thou shalt not bear false witness against thy neighbor.

1. Thou shalt not take up a false report: put not thy hand with the wicked to be an unrighteous witness.

7. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

33. Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by the heaven, for it is the throne of God;

35. Nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.

36. Neither shalt thou swear by thy head, for thou canst not make one hair white or black.

37. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil *one.*

42. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me.

43. Why do ye not understand my speech? *Even* because ye cannot hear my word.

44. Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because

there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

45. But because I say the truth, ye believe me not.

GOLDEN TEXT—*Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another.*—Eph. 4:25.

SILENT PRAYER—*I speak as I am moved by the Spirit of Truth.*

The commandment with which this lesson opens was included in the lesson of August 22, and was discussed there. However it is important enough to warrant frequent study and consideration.

Since the second "great commandment" that Jesus enjoined His followers to keep was to love our neighbor as ourselves, it follows that we should be as zealous of the truth with respect to our neighbor as we are when we ourselves are the subject of comment or discussion.

The gift of speech is one of the main features that distinguishes man from the beasts. It is evident that the so-called lower animals possess means of communicating with one another, each within its species, but this communication is doubtless limited to instinctive feelings and is indeed rudimentary compared with the wide range of expression that is possible to us with the help of words. With speech we can express not only any feeling but also any thought that may occur to us, whether it concerns intellectual ideas, elemental emotions, ultimate truth or untruth. So powerful is speech that John says in his Gospel, "The Word was God." The word is the creative principle in the inner realm of Being.

That we possess this divine power to create ideas and the free will to turn the power toward either good or evil places on us a clear and inescapable responsibility to create in the image of Divine Mind; that is, good only. To bear witness to what is untrue of our neighbor is to create evil, and when evil reports are once impressed on the mind stuff of the race

they remain there. Increase is the law followed by all created things, and evil thoughts, impressions, and reports obey that law. They grow by what they feed on; that is, words and thoughts. An old verse translated from the German language runs thus:

"The snowball and the evil word
Grow greater as they roll along.
A handful thrown out of the door
Becomes a mountain before the neighbor's house."

The good word likewise bears fruit but less conspicuously. This is a good sign, indicating that good is taken for granted as the established rule. Evil, being an exception, receives instant attention and is passed from mouth to mouth because of its novelty. Since hearing is believing, the report is accepted as true without serious question. Jesus said, "As I hear, I judge." He said also: "Neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father." This is the law of hearing, believing, and judging, and we do well to bear it in mind before we speak.

Innocence and righteousness may be slain with a sharp word of untruth. The person so attacked may be innocent, may think and do what is right, but the false report is not forgotten by those who hear it.

Falsity of speech covers not only false reports about our neighbor but false emphasis or exaggeration in ordinary conversation. So-called "strong language" is unnecessary for impressing a point or an opinion. Yes and no are emphatic enough when the hearer realizes that the speaker means every word that he speaks. Oaths weaken his case by revealing in him a lack of conscious integrity and a consequent need to borrow added authority from that by which he swears.

Absolute truth is not generally understood. "Because I say the truth, ye believe me not." He who speaks only the truth of his neighbor does not admit that he is sick, weak, unwise, dishonest, or anything less than perfect. To bear witness to the truth of another is to speak of him as though he were the

expression of the divine, as he is a latent incarnation of divine goodness and perfection. We should affirm of our neighbor: "Because you say the truth I believe you. I know the truth, and recognize it when I hear it."

QUESTIONS

1. What distinguishes man from the beasts especially?
2. What responsibility have we with respect to words?
3. Are the words of Jesus, "As I hear, I judge," true of us all?
4. How are innocence and righteousness slain?
5. Why are yes and no emphatic enough for all our purposes?
6. Why is not the truth always accepted and believed when it is heard?

The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine.

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Silent UNITY

Christ in me is my inspiration and light.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

YOU MAY discontinue prayers for me, for I am delighted to tell you and very thankful to God and you that the shingles, for which I asked your help, have entirely disappeared. I was able to make the trip about which I wrote you and carried on my work as usual.

I need not say how grateful I am that this healing took place in less than half the time the doctors told me it would take, in fact one third of the time.

This is one more demonstration to me that God does answer prayer, and I find my faith growing and growing each day. The help I receive from your publications is beyond measure. God bless you in your work.—*I. M., District of Columbia.*

I WROTE to Unity some time ago asking for prayers for my dog, who was completely paralyzed from head to toe. His eyes were the only thing he could move, and he lay helpless for three months in that same unchanged condition. All the veterinarians asked me to do away with him, which we all hated to do. So I kept him by my bed so I could get up and move him, as he was so helpless. All the neighbors would come to look at him and think I was crazy, but I felt I would do all I could. I prayed night and day for him, and he didn't seem to get any better. But I never lost faith once.

I had read about so many people who had been healed in

Unity and wondered if Unity would help me with my dog. So I sat down and wrote a letter to Unity, and in less than one week he was up on his front feet, and in two weeks he was up on all four. Today he is running and playing out on the beach, and you would never know he had had anything the matter with him, except for a slight limp. I don't see how anyone can doubt God's word. It is our life, and I could write a book on how many prayers we have had answered in our home through Unity.—*P. R., California.*

THANK YOU so much for your help in restoring N—— R——, about whom I wrote to you, to perfect health. He had been in a coma for four days with encephalitis, and the doctors held little hope for his recovery, since he was only seven years old and had an extremely high fever. Two days after I wrote to you his fever broke, he recognized everyone, and acted as if he had never been ill. He has now been removed to his home and in a much shorter time than is usual for recovery. The doctors expressed utter amazement at the turn taken by the case.—*E. W. A., New York.*

Filled with Plenty

WE HAVE had such a beautiful manifestation of God's perfect care that I feel I must tell you about it. There was a need of increased income in our little family to cover the higher living costs of the present time. So we placed the matter in the hands of the loving Father and continued to use and bless what we had, and I used the prosperity-bank prayer daily. Encouraging results soon followed. Needs were taken care of very nicely through extra work offered to me, which I was able to do at night and over week ends. But God had even better plans for me; on the 1st of July I received an increase in salary that was larger than any I had ever hoped to receive for the position I held. This also seemed just another step in His plan, as on the 10th of August I was given a promotion to a much more responsible position carrying a higher salary.—*M. T., West Virginia.*

YOUR special blessing came today, and it is with gratitude that I send in the contents of my last prosperity bank; for after many long years of inharmony and misunderstanding and resentment, understanding and harmony have come into my home.—*A. M. S., Michigan.*

HERE IS the money I saved in my last prosperity bank. As soon as it was filled I started another one. I find myself looking forward to putting my coin in each morning. Somehow it seems to start me off on the day's work in a good frame of mind.—*C. M., Ohio.*

I WISH to tell you how very much I benefit by the bank drill. I have an income that is none too large during these days of trouble and soaring prices, but I hold to the bank drill and find I manage almost as well as in normal times. I thank God daily for this help.—*Mrs. M. J. D., Ohio.*

SOME TIME ago I sent for a prosperity bank, and I also mentioned to you our need of finding a home. You sent me an affirmation to use to proclaim that God would give us a home that would perfectly meet our requirements. I just want to say that we have our new home, and it seems like a miracle. It is in the exact location that we wanted, and to us it is the perfect home.—*Mrs. H. S. W., Indiana.*

THE BLESSING you sent with the bank was so full of life and goodness. I know blessings can mean much these days. I had read somewhere in your books that one can bless even the smallest gift and its increase in value is sure. I was sending one dollar to my widowed sister for Mother's Day. I was blessing this dollar, for it seemed so small according to her need. My daughter came into the room. I said, "Mary I am sending Sue one dollar for Mother's Day; do you have a dollar you want to add to it?" She said: "No Mother I can send more than a dollar. I can send five dollars anyway." My husband, hearing our conversation, handed me two

dollars more. That little dollar so blessed soon became eight dollars.—*M. S. M., New Jersey.*

My Help Cometh from Jehovah

I HAVE surely had lots of good come to me from Unity, and when tired, nervous, and worried, I find it is a wonderful cure to take all your old magazines out and read them again. It makes me feel like a new person. I want UNITY magazine always. May God bless and prosper you in your work.—*A. G., Wisconsin.*

WILL YOU please send me three copies of *The Mental Equivalent.* I have enjoyed my copy so much that I wish to pass the booklet on to my friends. It is truly a wonderful little book and has done much for me.—*Z. U., Ohio.*

THE UNITY magazines are keeping up with the present tempo of the world at war, lending new and renewed courage and comfort to the many thousands who are needing you so much right now. And with it all your messages of Truth and love are infinitely the same. May God ever bless you in your wonderful ministry.—*L. H. H., North Carolina.*

I Am the Light

THE UNITY teaching has entirely changed my outlook on life, and I am deeply grateful for your publications and the opportunity to study them and pass them on to others. No other teaching I have studied explains so truthfully our relationship to God and what He expects of us. God bless you for your diligence and study and knowing of Truth.—*Mrs. G. C., Ohio.*

I KNOW by the difference in my feelings that you are working for me. I don't have a bit of fear about any seeming physical condition any more; in fact, it is very rare that it even comes to mind. All the articles in your literature have been so inspiring lately too. Thank you for your help.—*Mrs. T. C. A., Texas.*

He Is My Refuge

THIS MARKS the end of our first year of study with Unity. We are more than grateful for all the marvelous blessings that have come to us since our visit at your institution last year during Lessons in Truth Week.

We purchased a copy of the book at that time and began to use it. Since then our interest in your work and our understanding of Truth have grown by leaps and bounds. Most humbly do we report to you that during this first year blessings almost too good to be true have come to us. My wife's exceedingly poor health has improved wonderfully, and my business has grown and prospered until I have been permitted to move into new quarters ideally suited to my type of health work—three new buildings, which I am purchasing on excellent terms. Too in a quite miraculous way my wife and I have been able to buy a new car, one that has brought us finer service and enjoyment.

Countless other blessings have come to us. The greatest of all is our coming to know God, whom to know aright is the sweetest joy any individual is permitted to experience. —*Dr. R. M. C., Tennessee.*

His Truth Is a Shield

IT SEEMS everything we need is now abundantly supplied, and there is more money than we have had for a long time.

Best of all, our blessed marine has been kept safe from harm. He is still "down under," but one of his pals called me not long since to tell me he had just returned to the States and that our boy had come through without a scratch and without malaria.—*E. E. C., California.*

I WROTE to you three weeks ago, asking you to pray with me for a home for us and for health. Today we have a most comfortable home, and my husband's health is greatly improved. All my life I have prayed, but not until now have I learned to pray with power.—*Mrs. R. B., Colorado.*

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Cincinnati—Margaret Norwood, Millie Leslie (LT) Masonic temple, 5th and Broadway; Effie Smith, Oakley, 3047 Madison
Cleveland—Earl B. & Martha Anthony, Hotel Cleveland
Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Hotel Fort Hayes
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Fannye Treasier, YMCA
Springfield—Fannye Treaster, Tecumseh bldg
Toledo—Beatrice Whipps (LM) Commerce Guardian Bank bldg
Warren—Everett St. John (LM) 2d Natl Bank bldg
Wellington—Margaret Jones (LT) 419 Courtland
Youngstown—Everett St. John (LM) Y M C A
Zanesville—Fannye Treaster, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice Cronley (LM) Midwest bldg

OREGON

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, St James hotel
Pittsburgh—John Coulson, Harriet Lowers (LT) 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca
Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) 1518 Polk
Corpus Christi—Wallace Tooke (LM) Medical Professional Bldg
Dallas—Ruth Gillespie (LM) 1708 Commerce
El Paso—Hobart Gillespie (LM) 305 E Franklin
Fort Worth—Ruth Gillespie (LM) Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) (LM) 2612 Pierce
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Ellenburg—Beulah Scott, Ellensburg hotel
Kennewick—Beulah Scott, Masonic temple
Seattle—Paul Rigby, Ben. Franklin hotel
Wenatchee—Beulah Scott, Cascadian hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett (LM) Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Janesville—Mae Lundahl, Meyers hotel
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Mary Huck (LM) 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Herbert J. Hunt, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp (LM) Belgica blk

ENGLAND

London—Parker Drake (LM) Ruth Hacking (LM) Dora Johnson, 6 Stanhope Terrace, Bayswater Rd., London, W 2
Sunderland—Thomas W. Merrington (LM) 8 Park Terrace

You Help Someone You Know

When You Give to the

U S O

Appearing in Other Unity Magazines This Month

Love Enough for a Little Girl and a New Baby Too!

When a child has looked forward a long time to the day when Mother is to come home with a new baby brother or sister, and then the action centers around the new baby, life doesn't hold much for the child. When this happened to Carolyn she decided to run away and look for a home where a little girl was really wanted. Her experiences as she tried to find a home for herself and a little dog that joined her are interestingly told by Catherine Blanton in the story "Daddy's Stretching Heart" in *Wee Wisdom.* This story will help any child understand a similar situation in his own home, and parents will likewise profit by this portrayal of a child's viewpoint.

Will Your Children Remember Your Faith?

Marjorie, pitifully lame and seemingly unable to meet the needs of her family, was lying awake in deep concern while her husband and children slept. Suddenly the memory of her mother flashed before her. Her mother had always comforted her with courage, cheerfulness, and an indomitable faith in God. A wave of shame swept over Marjorie, and she determined to begin anew, trying to give her family moments they would remember as fondly as she did the ones her mother had given her.

How prayer and utter dependence upon God transformed Marjorie, and the results that followed, make a very worthwhile story as told by Marjorie S. Glynn in a true story in *Progress.* The title of the story is "Strong Heritage."

God's Love Encircles All

It was very fortunate that Anne Stafford had two friends like Alice and the Doctor. When for the first time in her life she had to face a series of misfortunes, she recollected the Truth ideas that these friends had often expressed. She began to realize that God's love encircles everyone, the weak and the strong, the worthy and the unworthy. Yes, God even loved Ted, Anne's brother, whose actions had brought shame to the family. Anne Stafford tells the true story of her realization of God's encircling and protecting love in the November 6 *Weekly Unity*. This fascinating story is entitled "The Stranger at the Door."

A Spiritual Treatment

The 23d Psalm has long been a fountain of inspiration to all Christian people. This month a series of meditative lessons in *Daily Word* is based on this beautiful psalm. Whatever this portion of the Scriptures has meant to you in the past, you will find new strength and courage in following the *Daily Word* lessons devoted to it. You will have a new realization of the inner meaning of the beautiful lines and you will receive a spiritual treatment that will dispel any doubts and fears you may have.

The Handwriting of the Lord

There are many lessons to be learned by observing plants and animals. If we contemplate the many reactions to environment that we note from time to time in nature, we receive lessons that can be adapted to our own need of counsel and divine guidance. One has only to experience the result of following such guidance to realize that it is a veritable handwriting of the Lord showing us the way to blessings. In *Good Business* appears a story entitled "The Tree of Heaven," which tells how a man was inspired by the new growth of a tree to rebuild his life. The author of this story is Dr. Thomas Tapper.

Various Unity Activities

The Light of Truth in Braille

As a means of communication by those lacking physical sight, the Braille system has been widely accepted.

Some of our friends who have learned Braille transcribe articles from Unity books and periodicals and send them to us for distribution to those in need of inspiration and encouragement. One friend whose outer sight has failed her for a time has shared with our other correspondents a number of transcriptions, including three Unity books. She has written enthusiastically of the blessings of spiritual development and increased understanding that have been hers as she has transcribed these words of Truth.

(Subscriptions for *Daily Word* for adults and *Wee Wisdom* for children are offered free, provided the readers can read Braille, Grade 1½. This service is made possible by the generosity of loyal Unity friends.)

The Unity Correspondence School

The Correspondence School Course forms the basis of preparation for those interested in great spiritual unfoldment and in becoming Unity ministers and teachers.

The course is so planned that although the study material is the same for all students, the instruction is individualized by means of letters and comments by the instructors upon the progress made by each student.

If you would like more information about studying Truth by correspondence, you are invited to write to the Correspondence School Department, Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Unity Books and Booklets

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10
The Mental Equivalent	*Russian*	.25

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.50
Science of Food and Cookery, The	cloth	3.25
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	flexible	2.00
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Joy Cometh	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Gifts for the Christ	.10	Protecting Presence, The	.10
God Is Blessing You Now	.10	Song of Life, The	.10
Great Helper, The *French, English*	.10	The Mental Equivalent	.10
He Passed This Way	.10	Turning Point, The	.10
Holy Bread	.10	Twenty-Four Golden Hours	.10
		Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

How Jimmy Came Through		.50
Jet's Adventures		1.00
Story Friends		.50

News FROM UNITY

One of the Seventy

Mathiah had been sent by his parents to Jerusalem for the purpose of attending the school of Gamaliel. After two years he returned to his old home for a visit. His mother was eager to hear of his progress in learning and looked forward to his becoming a local teacher and rabbi. Mathiah was forced to explain that his ambition had changed.

"My mother, I studied faithfully. I think there is no line of our holy books that I do not know. But for half a year now I have not been in the places of learning. You must have heard of the prophet Jesus. I heard Him. I could not leave the side of such a prophet. One day He chose seventy of us who were earnestly learning His way. Think of it, Mother! I was chosen to bear His word abroad."

You will enjoy reading about Mathiah and his career as one of the Seventy, as told by Zelia M. Walters in December *Unity*. The title of the story is "The Hidden Gifts." Mrs. Walters is widely acclaimed for her skillful portrayal of Bible characters.

It's a Child's World

An educator has written recently in a well-known magazine: "It is neither the teacher nor the doctor who ultimately constructs a nation's philosophy. It is the children who live it out. It is these children, including the many in underprivileged areas, who will relive and remake the philosophy of our land."

Realizing that *Wee Wisdom* is a character builder as well as a favorite magazine with children, many friends like to place gift subscriptions for this magazine in the public libraries of their city. Especially do they like to place it in libraries in districts where underprivileged children may have its delightful stories, its uplifting influence.

Wee Wisdom's colorful cover attracts the children, and we are told that where it is available it is the first magazine they choose.

Unity Books for Overseas Gifts

Government regulations do not permit us to enter subscriptions for magazines for those in the armed services who receive mail outside the continental United States (navy, marines, and coast guard excepted) unless the request comes direct from them. However when books or magazines weigh less than eight ounces and you wish to forward them

overseas by first-class mail, no such request is required. For instance, if you desire to send a Unity book to someone in service overseas, you can do so and come within the regulations by choosing the small flexible-bound gift edition of our standard books, which weighs less than eight ounces even when packed for mailing and which can be remailed by you at first-class postage rates.

Your local post office will give you further information about the first-class postage rate, which of course is higher than the usual rate for magazines and books.

It is not necessary to go in state to God. He loves to serve, and will attend faithfully to the most minute details of your daily life.—*Charles Fillmore; Talks on Truth.*

Mental Equivalent *in Russian*

Our latest publication is a Russian translation of *The Mental Equivalent.* Written by Dr. Emmet Fox, this booklet (in English) has been heartily received by Unity readers who tell of the success they have had in using it to introduce Truth to others.

Young Man in Uniform

Thousands of young men are donning the uniform of the United States armed services for the first time. What will their experience in these services do to them?

A very helpful pamphlet written by Clinton E. Bernard, a former army man, has been prepared for free distribution. Mr. Bernard says: "The army, the navy, and the marine corps do not force a man to acquire bad habits; they prefer that the men have good habits. Outside purely military matters the choice lies with the individual."

Young Man in Uniform is devoted to showing how to develop a constructive attitude toward life as a soldier, sailor, or marine. You are invited to send for copies of this pamphlet.

Gift Subscriptions Well Received

"*Good Business* was sent to me as a Christmas gift. I must say I have been very prosperous since I followed its teachings." (New York.)

"A gift subscription for *Unity* is one of the greatest blessings I have ever known." (Minnesota.)

"The daily readings found in *Daily Word* have now become a habit. I am acquiring comfort and peace that I have never known before. I do not know of anything that you could give me that would have been more appreciated." (California.)

"I have been receiving *Progress* as a gift from a friend. The day the magazine arrives is much like one when I expect special company. I feel all glowing and happy." (California.)

"I had not known of *Wee Wisdom* until it was sent to my little daughter as a Christmas gift last year. Now she thinks she could not do without it. I too receive inspiration from it." (New Mexico.)

"A very dear friend sent me *Weekly Unity* as a gift. I have always felt the desire to get closer to God, but didn't know how to go about it. *Weekly Unity* opened the way." (Pennsylvania.)

Unity and the Paper Supply

The Unity School of Christianity has been able to comply with government regulations regarding the use of paper without curtailing the circulation of the periodicals, books, and other pieces of Truth literature which are

dedicated to carrying the Jesus Christ message. To accomplish this, the Unity magazines are now coming to you in new sizes. By decreasing the weight of the paper, by trimming the page size in some cases, by decreasing the number of pages in other cases, and by judicious use of space, Unity will keep within its paper quota and at the same time increase its efficiency in production and distribution. The magazines of lighter weight can be wrapped with more ease and speed, and the decreased postage cost (since magazines are mailed by weight) will permit a wider distribution of Truth literature to those unable to pay for their own subscriptions. Another great blessing is found in the fact that an increased number of copies can be shipped to the British Isles, since more copies can be packed in the allotted shipping space.

Truly the Father's work will find a way!

Mysteries of Genesis *Reprinted*

If you have been disappointed in recent months by not being able to obtain a copy of *Mysteries of Genesis* by Charles Fillmore, you will be glad to know that it is now available. It makes an ideal Christmas gift for the advanced Bible student.

Fifth Unity Movie

On the 1st of September Unity released its fifth movie short designed for showing in the theaters of Kansas City and vicinity. These shorts have attracted wide interest and favorable comment. The first one, shown in July, 1942, dealt with Unity Farm summer activities. Then followed movies dealing with the power of prayer, the Christmas theme, and the message of Easter.

The latest one has for its theme family prayer, urging the strengthening of the family, upon which rests the major responsibility for establishing permanent world peace. The film opens with the words "Greetings from Unity" flashed across the movie screen. Then accompanied by appropriate pictures and soft music, the narrator reads the script, which suggests that every family should be a praying family.

Order Early

Because we do not want you to be disappointed when ordering Unity magazines and books for Christmas gifts we wish to emphasize the importance of placing your orders early.

When you order magazine subscriptions as gifts an announcement card and the Christmas issue of the magazine will be held and mailed to your friends just in time for Christmas. (The United States postal authorities provide us with a list of approximate dates for mailing books and periodicals to the various parts of the country).

Books ordered to be sent by us direct to friends will also be held until the proper mailing time, and the packages will be marked with "Do not open until Christmas" stickers.

Believing that you will welcome suggestions about ordering that will help us serve you more efficiently in spite of the heavy holiday mail, we offer the following:

1. Use order blanks whenever possible. Make each order complete, including all the necessary information and instructions.

2. Check the latest information you have about the addresses of your friends and relatives, and be sure to send them to us correctly. (Include if possible the number of the mailing zone if they live in a large city.)

3. Mention whether or not your order is a Christmas order.

4. Order early.

Give Charles Fillmore's Books for Christmas . . .

The friends on your Christmas list who are advanced students of Truth will welcome one or more books by Charles Fillmore, co-founder of Unity. His books deal with Truth topics in a manner that has helped thousands realize health, happiness, and success.

CHRISTIAN HEALING is for students interested in learning how to have health and happiness through right thinking. It also explains that divine love expressed in every thought, word, and deed is a mighty power to bring joy and success.

JESUS CHRIST HEALS. Twelve inspired chapters showing how God as Spirit will pour His quickening life into the mind and body of the person who becomes receptive and trusts the Father to restore him to perfection.

TALKS ON TRUTH comprises fourteen inspired talks, each complete in itself and each explaining some important phase of Truth teaching.

TEACH US TO PRAY. The healing power of cheerfulness, scientific prayer, and treatments for the healing of bodily ills are some of the high-lighted topics in this book.

TWELVE POWERS OF MAN. A very interesting and complete discussion of man as the power of God in action, showing how man learns to use divine power in his life and affairs as he develops his twelve spiritual faculties.

PROSPERITY. In this book Mr. Fillmore explains how the reader may apply the principles of divine supply so as to triumph over lack and limitation. A book especially suitable for businessmen and businesswomen.

These books are available in two bindings: green cloth at $1, and black keratol (resembling leather) at $2.

Unity School of Christianity, 917 Tracy, Kansas City 6, Missouri

YOUR GREATEST RESOURCE—Faith

Roger W. Babson, national authority on business questions, says, "The greatest of undeveloped resources is faith."

No matter what your present need may be, you have within you the power to draw upon your greatest resource: faith. You are a child of God, and He has promised you, "According to your faith be it done unto you."

The Unity Prosperity Bank plan is based upon the premise that the power of prayer enables one to put one's faith into action, and Unity students everywhere have demonstrated true prosperity through their practice of the Bank drill.

If you would like to learn more about contacting this resource within you, send for a Bank and use the accompanying prayer drill. At the same time Silent Unity prays daily with you for your success. When you have completed the drill, the substance you have blessed may be used to send UNITY to your friends. In this way you have the opportunity of sending Truth into the lives of others.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

U-11-43

Gifts that Convey the Joy of Truth

Unity Greeting Booklets are gifts of joy that will live in the hearts of your friends far beyond the Christmas season. These booklets are a collection of meditations, Bible interpretations, and Truth-enriched, fascinating stories. All have a wide appeal as proved by the ever-increasing demand for them.

A New Greeting Booklet for Christmas

God Is Blessing You Now—Twelve meditations that lift the spirit and proclaim to your friends that God is blessing them now with optimism, divine intelligence, alertness, energy, courage, recreation, light, health, tranquillity, vision, friends, and a sense of humor. This material was prepared by Silent Unity and originally appeared in *Progress*.

Other Greeting Booklets

Are You Getting All You Want from Life?, Life Is Consciousness, The Challenge of the Dawn, The Mental Equivalent, Prayer of Prayers, Gifts for the Christ, The Protecting Presence, Song of Life, The Great Helper, The Turning Point, Twenty-Four Golden Hours, Holy Bread, Joy Cometh, The Way of Faith, Where Blessings Begin.

The Unity Greeting Booklets are 3¾ by 5⅞ inches in size. With each booklet comes a mailing envelope bearing a holiday design and requiring one cent postage. An early order will prevent delay and disappointment incident to present shipping and mailing conditions.

THESE BOOKLETS ARE 10 CENTS EACH, OR 12 FOR $1.

(You may order our special assortment of twelve booklets or you may make your own selections.)

Unity School of Christianity, 917 Tracy Avenue, Kansas City 6, Missouri

These Are the Things

Grace Noll Crowell

These are the things to thank God for:
The stability of the land through war,
The calm, serene growth of the seed
Planted to meet a world's great need;

The certainty of sun and rain
On the just and unjust, and the grain
Taking its green and golden way
To the far final harvest day.

Now it has come, and from the sod
This golden wealth! We thank Thee, God,
For Thy great mercies to mankind,
Who have been greedy, dumb, and blind.

Forgive us, Lord; and in this hour
Grant us the wisdom and the power
To share aright, and help us see
That in serving others we serve Thee.